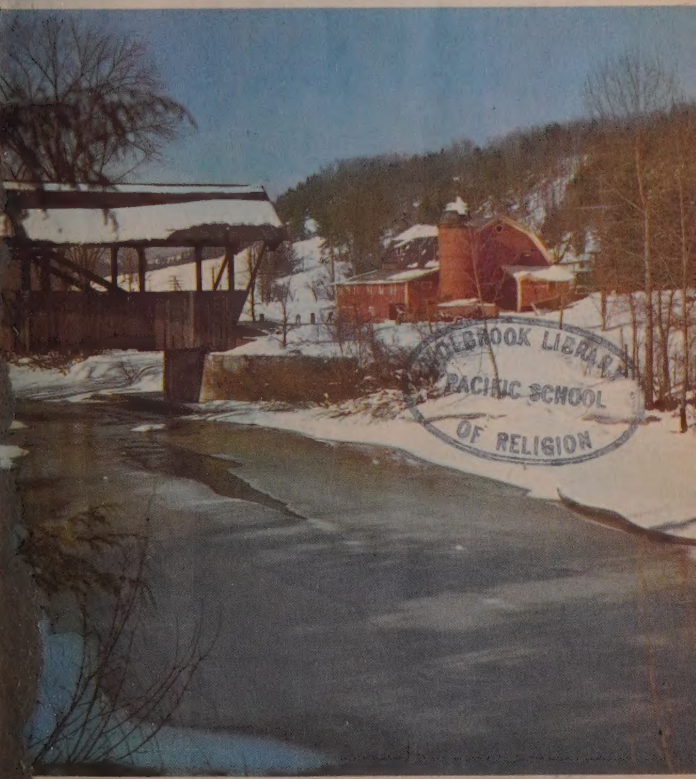
JANUARY 1956 15 CENTS

UNITY

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS



HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Happy New Year

72966
v.124
1956:1

CONTENTS

God Will Pay Your Debts, *Charles Fillmore* -
The Fountain, *Phyllis M. Costigan* - - - -
That You May Believe, *O. C. Drown* - - -
Greater Understanding, *Van Scoten* - - -
Your Inner Sanctuary, *Faith Cornwall* - - -
The Single Eye, *Maria Ann Aigner* - - - -
"So Shall Ye Reap," *Kathryn E. Brown* - -
Twenty-Four Golden Hours, *Zelia M. Walters* -
Sunday Lessons - - - - - - - - -

Cover Kodachrome, Near East Burke, Vt., by A. Devaney, I

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from January 1 to January 31

Illumination: Old thoughts and old conditic are as waters that have passed away. "Behold make all things new."

Prosperity: My mind is now open to the riches God's kingdom within, and I am guided into ne ways of plenty and success.

Healing: I relax and rest in the knowledge th the new, pure life of God is made manifest in m

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANI

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summ Missouri. Accepted for mailing at special rate of postage, provided f Act of Oct. 3, 1917, authorized Oct. 28, 1922.

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

AUG 11 1956

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 124 JANUARY, 1956 NUMBER 1

HOLBROOK LIBRARY
HARTFORD SCHOOL
OF RELIGION

BINDING

God Will Pay Your Debts

from the writings of

CHARLES FILLMORE

"FORGIVE US our debts, as we also have forgiven our debtors." In these words Jesus expressed an infallible law of mind, the law that one thought must be dissolved before another can take its place. If you have in your mind any thought that someone has wronged you, you cannot let in the cleansing power of Spirit and the richness of spiritual substance until you have cast out the thought of the wrong, have forgiven it fully. You may be wondering why you have failed to get spiritual illumination or to find the consciousness of spiritual substance. Perhaps the reason is here: a lack of room for the true thoughts because other thoughts fill your mind. If you are not receiving the spiritual understanding you feel you should have, you should search your mind carefully for unforgiving thoughts. "Thoughts are things" and occupy

216 9

space in the mind realm. They have substance a form and may easily be taken as permanent by c not endowed with spiritual discernment. They br forth fruit according to the seed ideas planted the mind, but they are not enduring unless found in Spirit. Thoughts are alive and are endowed the thinker with a secondary thinking power; th is, the thought entity that the I AM forms assun an ego and begins to think on its own accou Thoughts also think but only with the power y give to them.

Tell me what kind of thoughts you are holdi about yourself and your neighbors and I can tell y just what you may expect in the way of health, nances, and harmony in your home. Are you su picious of your neighbors? You cannot love and tr in God if you hate and distrust men. Love and ha or trust and mistrust, simply cannot both be prese in your mind at one time, and when you are ent taining one, you may be sure the other is abse Trust other people and use the power that you a cumulate from that act to trust God. There is mag in it: it works wonders; love and trust are dynam vital powers. Are you accusing men of being thieve and fear that they are going to take away from yo something that is your own? With such a thoug generating fear and even terror in your mind ar filling your consciousness with darkness, where there room for the Father's light of protectio Rather, build walls of love and substance arou yourself. Send out swift, invisible messengers of lo and trust for your protection. They are better guar than policemen or detectives.

Do not judge others as regards their guilt or innocence. Consider yourself and how you stand in the sight of the Father for having thoughts about another's guilt. Begin your reform with yourself. That means much to one who enjoys an understanding of mind and its laws, though it may mean little to the ordinary individual. He who knows himself superficially, just his external personality, thinks he has reformed when he has conformed to the moral and governmental laws. He may even be filled with his own self-righteousness and daily lift up his voice to praise God that he is not as other men are, that he has forgiven men their transgressions. He looks upon all men who do not conform to his ideas of morality and religion as being sinners and transgressors and thanks God for his own insight and keenness. But he is not at peace. Something seems lacking. God does not talk to him "face to face," because the mind, where God and man meet, is darkened by the murky thought that other men are sinners. Our first work in any demonstration is to contact God, therefore we must forgive all men their transgressions. Through this forgiveness we cleanse our minds so that the Father can forgive us our own transgressions.

Our forgiving "all men" includes ourselves. You must also forgive yourself. Let the finger of denial erase every sin or "falling short" that you have charged up against yourself. Pay your debt by saying to that part of yourself which you think has fallen short: "Thou art made whole: sin no more, lest a worse thing befall thee." Then "loose him, and let him go." Treat sin as a mental transgression, instead of considering it as a moral deflection. Deny in

thought all tendency to the error way and hold y self firmly to the Christ Spirit, which is your di self. Part company forever with "accusing science." Those who have resolved to sin no m have nothing in common with guilt.

"Shall I be in debt as long as I hold debts aga others?" We find this to be the law of mind thought of debt will produce debt. So long as believe in debt you will go into debt and accumul the burdens that follow that thought. Whoever not forgiven all men their debts is likely to fall i debt himself. Does this mean that you should g receipted bills to all those who owe you? No. T would not be erasing the idea of debt from y mind. First deny in mind that any man or wom owes you anything. If necessary, go over your of names separately and sincerely forgive the idea debt which you have been attaching to each pers named. More bills may be collected in this way th in any other, for many of these people will pay wh they owe when you send them this strong forgivi thought.

Debt is a contradiction of the universal eq librium and there is no such thing as lack equilibrium in all the universe. Therefore in Spi and in Truth there is no debt. However men hold to an idea of debt, and this idea is responsible for great deal of sorrow and hardship. The true discip realizes his supply in the consciousness of omnipre ent, universally possessed abundance. Spirit su stance is impartial and owned in common, and n idea of debt can enter into it.

Debts exist in the mind and in the mind is th

proper place to begin liquidating them. These thought entities must be abolished in mind before their outer manifestations will pass away and stay away. The world can never be free from the bondage of financial obligations until men erase from their minds the thoughts of "mine and thine" which generate debts and interest. Analyze the idea of debt and you will see that it involves an idea of lack. Debt is a thought of lack with absence at both ends; the creditor thinks he lacks what is owed him and the debtor thinks he lacks what is necessary to pay it, else he would discharge the obligation rather than continue it. There is error at both ends of the proposition and nothing in the middle. This being true, it should be easy to dissolve the whole idea that anyone owes us or that we owe anyone anything. We should fill our minds with thoughts of all-sufficiency, and where there is no lack there can be no debt. Thus we find that the way to pay our debts is by filling our minds with the substance of ideas that are the direct opposite of the ideas of lack that caused the debts.

Thoughts of abundance will more quickly and surely bring to you that which is yours than any thoughts you can hold about debtors discharging their obligations to you. See substance everywhere and affirm it, not only for yourself but for everyone else. Especially affirm abundance for those whom you have held in the thought of owing you. Thus you will help them pay their debts more easily than if you merely erased their names from your book of accounts receivable. Help pay the other fellow's debts by forgiving him his debts and declaring for

him the abundance that is his already in Spirit. T
thought of abundance will also bring its fruits i
your own life. Let the law of plenty work itself
in you and in your affairs. This is the way the Fat
forgives your debts: not by canceling them on I
books but by erasing them from His mind. He
members them no more against you when you d
their reality. The Father is the everywhere pres
Spirit in which all that appears has its origin. Go
love sees you always well, happy, and abundan
provided for; but God's wisdom demands that or
and right relation exist in your mind before it m
become manifest in your affairs as abundance. H
love would give you your every desire, but His w
dom ordains that you forgive your debtors bef
your debts are forgiven.

To remedy any state of limited finances or i
health that has been brought about by worry o
must begin by eliminating the worry that is t
original cause. One must free one's mind from t
burden of debt before the debt can be paid. Ma
people have found that the statement *"I owe no m
anything but love"* has helped them greatly to cou
teract this thought of debt. As they used the wor
their mind was opened to an inflow of divine lo
and they faithfully co-operated with the divine la
of forgiveness in thought, word, and deed. Th
built up such a strong consciousness of the healin
and enriching power of God's love that they cou
live and work peacefully and profitably with th
associates. Thus renewed constantly in health,
faith, and in integrity, they were able to meet eve
obligation that came to them.

The statement *"I owe no man anything but love"* does not mean that we can disclaim owing our creditors money or try to evade the payment of obligations we have incurred. The thing denied is the burdensome thought of debt or of lack. The work of paying debts is an inner work having nothing to do with the debts already owed but with the wrong thoughts that produced them. When one holds to the right ideas, burdensome debts will not be contracted. Debts are produced by thoughts of lack, impatient desire, and covetousness. When these thoughts are overcome, debts are overcome, forgiven, and paid in full, and we are free from them for all time.

Your thoughts should at all times be worthy of your highest self, your fellow man, and God. The thoughts that most frequently work ill to you and your associates are thoughts of criticism and condemnation. Free your mind of them by holding the thought *"There is now no condemnation* in Christ." Fill your mind with thoughts of divine love, justice, peace, and forgiveness. This will pay your debts of love, which are the only debts you really owe. Then see how quickly and easily and naturally all your outer debts will be paid and all inharmonies of mind, body, and affairs smoothed out at the same time. Nothing will so quickly enrich your mind and free it from every thought of lack as the realization of divine love. Divine love will quickly and perfectly free you from the burden of debt and heal you of your physical infirmities, often caused by depression, worry, and financial fear. Love will bring your own to you, adjust all misunderstandings, and make your life and affairs healthy, happy, harmonious, and free,

as they should be. Love indeed is the "fulfillment the law."

The way is now open for you to pay your deb Surrender them to God along with all your dou and fears. Follow the light that is flooding into yo mind. God's power, love, and wisdom are here, His kingdom is within you. Give Him full domini in your life and affairs. Give Him your busine your family affairs, your finances, and let Him p your debts. He is even now doing it, for it is H righteous desire to free you from every burd and He is leading you out of the burden of de whether of owing or being owed. Meet every sidious thought, such as "I can't," "I don't kno how," "I can't see the way," with the declarati *"Jehovah is my shepherd; I shall not want."* Y "shall not want" the wisdom, the courage to do, the substance to do with when you have once ful realized the scope of the vast truth that Almightine is leading you into "green pastures . . . beside st waters."

In the kingdom of Truth and reality ideas a the coin of the realm. You can use the new ide that divine wisdom is now quickening in your mi and start this very moment to pay your debts. Beg by thanking God for your freedom from the deb burden thought. This is an important step in brea ing the shackles of debt. The funds to pay all yo bills may not suddenly appear in a lump sum; but you watch and work and pray, holding yourself the consciousness of God's leadership and His abu dance, you will notice your funds beginning to gro "here a little, there a little," and increasing mo

and more rapidly as your faith increases and your anxious thoughts are stilled. For with the increase will come added good judgment and wisdom in the management of your affairs. Debt is soon vanquished when wisdom and good judgment are in control.

Do not yield to the temptation of "easy-payment plans." Any payment that drains your pay envelope before you receive it is not an easy payment. Do not allow false pride to tempt you to put on a thousand-dollar front on a hundred-dollar salary. There may be times when you are tempted to miss paying a bill in order to indulge a desire for some thing. This easily leads one into the habit of putting off paying, which fastens the incubus of debt on people before they realize it. It is the innocent-appearing forerunner of the debt habit and debt thought that may rob you of peace, contentment, freedom, integrity, and prosperity for years to come. Divine Mind within you is much stronger than this desire mind of the body. Turn to it in a time like this, and affirm: *"Jehovah is my shepherd; I shall not want"* this thing until it comes to me in divine order.

Bless your creditors with the thought of abundance as you begin to accumulate the wherewithal to pay off your obligations. Keep the faith they had in you by including them in your prayer for increase. Begin to free yourself at once by doing all that is possible with the means you have. As you proceed in this spirit the way will open for you to do more; for through the avenues of Spirit more means will come to you and every obligation will be met.

If you are a creditor, be careful of the kind of thoughts you hold over your debtor. Avoid the

thought that he is unwilling to pay you or that he unable to pay you. One thought holds him in d honesty, and the other holds him subject to lack, a either of them tends to close the door to the p sibility of his paying you soon. Think well and spe well of all those who owe you. If you talk abo them to others avoid calling them names that y would not apply to yourself. Cultivate a genui feeling of love for them and respect their integr in spite of all appearances. Declare abundant supp for them and thus help them to prosper. Pray a work for their good as well as for your own, f yours is inseparable from theirs. You owe yo debtor quite as much as he owes you, and yours is debt of love. Pay your debt to him, and he will p his to you. This rule of action never fails.

Far-seeing Christians look forward to an ear resumption of the economic system inaugurated the early followers of Jesus. They had all things common, and no man lacked anything. But befo we can have a truly Christian community founded a spiritual basis we must be educated into a rig way of thinking about finances. Today, if we shou all get together and divide our possessions, it wou be but a short time until those who have the preva ing financial ideas would manipulate our finance and plethora on one hand and lack on the oth would again be established.

The world cannot be free from the bondage debt and interest until men set to work to erase tho ideas from consciousness. If the United States fo gave the nations of Europe all their debts and wipe the books clear, the law would not necessarily

fulfilled; for there would probably remain an idea that they still owed us and that we had made a sacrifice in canceling the obligations. We should not feel very friendly about it and would not truly forgive them, and in that case the error thought would be carried on. We must first forgive the error thought that they owe us money and that we would be losing money by canceling the debts. The man who is forced to forgive a debt does not forgive it.

Above all we should fill our minds with the consciousness of that divine abundance which is so manifest everywhere in the world today. There is as much substance as there ever was, but its free flow has been interfered with through selfishness. We must rid our minds of the idea of selfish acquisitiveness that is so dominant in the race thought, and in that way do our part in the great work of freeing the world from avarice. It is the duty of every Christian metaphysician to help in the solution of this problem by affirming that the universal Spirit of supply is now becoming manifest as a distributing energy the world over; that all stored-up hoarded, vicious thoughts are being dissolved; that all people have things in common; that no one anywhere lacks anything; and that the divine law of distribution of infinite supply, demonstrated by Jesus Christ, is now being made manifest throughout the world. "The earth is the Lord's, and the fulness thereof."

There is a legitimate commerce that is carried on by means of what is called credit. Credit is a convenience to be used by those who appreciate its value and are careful not to abuse it, for to do so would be to ruin it. However, many persons are not

equipped to use the credit system to advantage a
are likely to abuse it. In the first place, few in
viduals are familiar with the intricacies of sou
credit systems and often assume obligations witho
being certain of their ability to meet them, especia
should some unforeseen complication arise. F
quently an individual loses all that he invests a
finds himself involved in a burden of debt in ad
tion. Such things are not in divine order and a
largely responsible for retarding prosperity.

No one should assume an obligation unless he
prepared to meet it promptly and willingly when
comes due. One who knows God as his unfailing r
source can be assured of his supply when it
needed. Then why should he plunge into debt wh
he is confident of his daily supply without deb
There are no creditors or debtors in God's kingdo
If you are in that kingdom, you need no longer b
burdened with the thought of debt either as debto
or creditor. Under divine law there is no reachin
out for things that are beyond one's present mean
There is an ever-increasing richness of consciousne
coming from the certain knowledge that God is i
finite and unfailing supply. Outer things conform t
the inner pattern, and riches are attracted to th
one who lives close to the unselfish heart of Goo
His environment is made beautiful by the glory o
the Presence and there is satisfying and lasting pro
perity in his affairs.

There is but one way to be free from debt. Tha
is the desire to be free, followed by the realizatio
that debt has no legitimate place in God's kingdo
and that you are determined to erase it entirely fro

your mind. As you work toward your freedom you will find it helpful to have daily periods for meditation and prayer. Do not concentrate on debts or spoil your prayers by constantly thinking of debts. Think of that which you want to demonstrate, not that from which you seek freedom. When you pray, thank the Father for His care and guidance, for His provision and plenty, for His love and wisdom, for His infinite abundance and your privilege to enjoy it.

Here are a few prosperity prayers that may help establish you in the idea of plenty and erase the error thought of debt. They are offered as suggestions for forming your own prayers but may be used as given with excellent results.

I am no longer anxious about finances; God is my all-sufficiency in all things.

The Spirit of honesty, promptness, efficiency, and order is now expressed in me and in all that I do.

I am free from all limitations of mortal thought about quantities and values. The superabundance of riches of the Christ Mind are now mine.

I am prospered in all my ways.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

The Fountain

PHYLLIS M. COSTIGAN

THE DAY WAS HOT, hotter than most summ days in England. From a shady spot at th edge of our local Common I watched a lor drive up and park on the opposite side of the roa The driver got out and went to the fountain for drink of water.

I blessed that fountain, and blessed those wh had thought of putting it there, just as I bless tho who first thought of the cattle trough for the thirs animals and beasts of burden.

But as I sat there I began to think of the fou tains as a symbol. The fountain that stood opposi me, cool and refreshing where even in a drought th water comes forth freely because it is not governe by the local water board but by a natural spring i the earth, was the symbol of the satisfaction of th thirst that all travelers on life's road sooner or late encounter. As we travel along, we find the heat c the day and the dust of the road sometimes to much, then in some spot, quite unexpectedly pe haps, we come upon a fountain.

Those fountains, by the way, are comparable t the people we meet who seem to be able to give t us in the time of our need the necessary refreshmen It may be in the form of encouragement, understanc ing, or help with a problem; whatever, it gives u renewed strength to go on our way to greater thing.

Although we are all travelers, each of us ca

be a fountain too. To the woman at the well our Great Teacher said, "Whosoever drinketh of the water that I shall give him shall never thirst." That is the greatest "water" of all. But only when men come to realize their need of it do they fully understand the meaning of those words and seek to drink of the water of life. To that end we can be the greatest fountains of all, for it is through our springs that His life-giving water flows.

Yet even if thirsty travelers come to us and seek no more than the humble refreshment of a smile, a kindly word, or praise where others might criticize, our little wayside fountain shall not be in vain.

Farther along the road they will find other fountains where they can recognize the same living water, and, perhaps with even greater understanding, draw more fully. Who knows but that one day they may return to us, living witnesses of Truth beyond measure?

We have our parts to play on the highways and byways of life. We have the thirst of many to heed and succor. In so doing, the fountain will flow more freely, for, as we give so shall we receive. The source will never dry up. It is not governed by conditions of earth or material. It is limitless and eternal. It is for us to draw on and refresh others who have perhaps not yet learned their own true source of supply for every need, and their own inward springs.

In the desert is the oasis, but sometimes man sees only the mirage. One is true, the other illusion. One can fulfill the thirst of man and beast, the other brings frustration and disappointment.

Where there is the mirage, sooner or later will

be the oasis. "God is not mocked" and He does r disappoint. It is we who too often in life seek t wrong water; the refreshment that cannot satis the stimulation of the sense world, the followi after our own ways because we think we can fi alone our own fulfillments.

A hundred yards or so from my fountain of t Common road there is another spring, but it is hi den. By the faulty knowing of man a house h been built above it. The house is damp, and tl paper scarcely stays on the walls. It is an unhealt ful house, with a spring beneath its foundations, spring that has been dammed by the very ignoran of man.

That house holds a lesson. Do we not too oft block a living stream and turn it to destructive en because we fail to understand? Instead of a waysi fountain, we build an unhealthful house, faulty, an almost useless from its start. We seek to provi others with what we believe they need in our ow way, in our faulty material way, and we block th fountain of living water that is their greatest nee A few yards beyond, a dozen houses could have bee built and the spring could have poured forth it water to all who passed by.

Let us recognize the springs in ourselves, thei true service, that we may build our fountains by th wayside. Let us recognize the springs in others s that we can draw from other fountains in time o our need. All springs are from the one mighty sourc wherever they may be found, the free, living wate that flows through us, that flows through those wit whom we come in contact.

We can tap the source for all our requirements, whether for the cool refreshment on the hot and dusty road or for the great living water that shall flood all our life, day and night, without end. And He has promised that whosoever drinks this water shall never thirst.

God Is There

Enola Chamberlin

Oh, God is in the singing of a mother's lullaby;
He is also in the winging of wild geese across the sky.
You will find Him in the playing of children by the sea,
As well as in the praying of an ardent devotee.
He is in the fragrant twilight, in the opal of the dawn,
In the secret hush of midnight when the sickle moon has gone.
Oh, God is in our fingers when we build or sew a seam,
And His protection lingers when at night we sleep and dream.
No space or time can bind Him, He is free for all to share,
And a seeking heart will find Him, for He is everywhere.

That You May Believe

O. C. DROWN

BELIEVING, you may rejoice in Truth, for t promise is, "If thou canst [believe]! A things are possible to him that believeth."

There is in every heart the divine urge to expre more of life, to accomplish more in the future. T master key to faith, or belief, is understanding the nature and relationship of God and man, t meaning of life, the purpose of creation, and the n ture and laws of the kingdom of God.

God is infinite. As there can be nothing outsi the Infinite, man is part of the infinite One. "I a the Father are one."

God is Spirit, mind, life, substance, love, wisdo power. Being one with God, I am also Spirit, min life, substance, love, wisdom, power.

I am a center of divine operation. God is t universal One. I am the individualization of t Father-God. I am the Christ of God. Christ is a mankind; all mankind is myself.

I am not confined to my body; I am mind, and live and move and have my being in God. I am n a body with a mind; I am mind with a body. M body is my manifestation, a part of my experienc

The purpose of my being is to be a means which God can express His divine attributes on t plane of the particular, as was demonstrated Jesus.

The kingdom of heaven is the realm of Divi

Mind and the perfect expression of God's infinite ideas. "The kingdom of heaven is at hand" within you; it is righteousness, peace, and joy in the Holy Spirit. This understanding is attained by deep desire, prayer, and meditation on the things of God. The clear realization of these truths is a direct revelation from God through illumination from the Holy Spirit.

To attain faith, read the Bible promises and pray earnestly; seek God and His will for you. Seek understanding of what you are and constantly affirm your oneness with God and His love for you. Also, always love and give to others according to your highest understanding.

We must be born of Spirit before we can see the kingdom of heaven. We cannot bring the kingdom of heaven to the personal level. We must enter through the door (Christ) into heaven. We must be absent in consciousness from the body and present with the Lord. In other words, we must be conscious of our universal self. We must count our bodies as reflections or shadows, manifestations of the divine, individualized expressions of God. We do not look for the kingdom in the personal consciousness; we see the kingdom of heaven (Mind) and earth (realm of experience) from the heights of spiritual understanding.

If we live in Spirit, let us also walk in Spirit, for in Spirit we are conscious of our oneness with God, and we are indeed free. To let Christ live within us is to keep in our minds the vision of ourselves as the wisdom, power, and love of God. Paul said, "Christ the power of God, and the wisdom of God." Christ

is the Word—the expression of God's will. We a the Word of God manifested.

Being one with God, all that the Father is, we ar all that the Father has is ours. We must know wl and what we are before we know what we have. " is your Father's good pleasure to give you the kin dom." We are heirs, "joint-heirs with Christ," to a the riches of the kingdom. The riches of the kingdo are Christ, the Father working in us—the livir bread, eternal life, the Holy Spirit, vision, fait love, wisdom, beauty, harmony, peace, and infini abundance of all good.

In the kingdom of God ideas are the only realit We know that we are pure Spirit, substance, lif love, wisdom, and power of God. We are the dire tors for the one power: God. We are the Word c God—God moving into manifestation. We are c workers with God for "the Father abiding in n doeth his works."

Demonstration is not the changing of things c rectly. Demonstration is realization, and realizatic is demonstration. Affirmations are not used to brir something to pass. Affirmations are for the purpo of making Truth real to us, to focus attention c Truth, reality, and to convince ourselves that on the good is true.

When you realize that you are one with Go that you are part of the one universal Mind, that tl ideas in your mind are the reality of things and ci cumstances, that the things and circumstances a but the reflection or shadow of ideas, then you ca believe that you have received when you ask. Yo asking is then your claim on your inheritance for th

which you have opportunity to use for God's glory according to His will.

God is infinite love and He has prepared all things beforehand for you, His perfect expression. Your desire for more life is God's longing to bless you. Your dominant desire is God's desire for you. That which appears to be a need or lack is but opportunity for more expression of God in order that His "will be done in earth, as *it is* in heaven"—that the divine order in Mind be completed in experience. Recognition of the demand is the supply, when you understand that you are Mind and that ideas are reality.

There are no problems in the one infinite Mind. Problems seem to be when we forget who we are and falsely believe that we are separate and apart from God. The sense of separation from God is the untruth that must be denied and cast out. When this is done the realization of our divinity is attained.

Demonstration is not getting, for by our very nature as part of the one Mind we already have all things as ideas in mind. Now that we realize Truth, we are free to ask and to receive what Spirit leads us to desire, to speak the word of power and to say: "Let it be done! I thank God that it is done!" and rest in the assurance that in the perfect way and time the Holy Spirit, responding to the demand of love, will bring it into our experience in answer to our steadfast faith. This is the faith of God—when we only believe.

The last requirement is that we must act as though what we believe is true. If we have the faith of God required to receive, we will rejoice in Truth and make some move in line with the fact of our

possession of the condition or things for which w have asked, for "faith, if it have not works, is dead. Action in harmony with the idea of possession is great aid in convincing us that it is finished and tha we are looking for its appearance in our experience:

As we are not body, but mind, our action is take first in mind. After we accept our inheritance an claim it as being in our possession as ideas in minc we then use this inheritance in harmony with God' will.

Affirm: *"I am the Alpha and the Omega, the be ginning and the end." "All authority hath been give unto me in heaven [Mind] and on earth [exper ence]."*

Trust God, use your understanding, and pray fc others. Remember the Lord "turned the captivity o Job, when he prayed for his friends," and gave hir twice as much as he had before. Healing power i consciousness of the allness of God and of the omn presence of perfection. You love God and the on for whom you are going to pray; then you turn t God and deny that there is anyone who need be sick in lack, or in trouble. Then affirm that God is all i all. There is only God and His Christ, the perfec idea for man, and His perfect manifestation. Do nc think of the personality of the one for whom you ar going to pray, but only of the universal Christ an His manifestation as all mankind. Trust God, wh is the only presence and power, the infinite wisdor and love, who does all things well.

We are immortal beings in heaven now, togethe worshiping and glorifying God and drinking at th fountain of living water.

Greater Understanding

VAN SCOTEN

THERE IS WITHIN the heart of each individual, whether he realizes it or not, an innate desire for a greater understanding of God, the good; a desire for more Truth; a desire for something better than he now has.

You can know all things, you can do all things, you can accomplish great works with the getting of spiritual understanding. We are told in the Bible, "with all thy getting get understanding." Surely these words stand out as a strong, powerful, and direct admonition to us on the importance of getting understanding.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace."

Spiritual understanding is a gift from God. It cannot be bought with money. It knows the truth about everything. It sees only perfection. We have only to go within our own self for this truth and perfection. It is not likely that our loving Father created us, then left us with no means of understanding the deeper things of spirit that will help us to live per-

fect, well-ordered, and well-balanced lives. In *Le sons in Truth* H. Emilie Cady says, "Understandin is a spiritual birth, a revelation of God within th heart of man."

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding."

There are two ways for us to solve a problem, t heal a condition. One is through intellectual unde standing in which we allow the intellect to tell u what to do. The intellect, which judges by appea ances in the outer rather than by inner truths, ma or may not give the right counsel. We cannot full depend on it. The other way, which is the right wa to solve any problem, is to go within and let divin wisdom and understanding illumine our minds an guide us. We will always get the right answer if w listen to the voice of Spirit within ourselves.

For example: I know a man, the holder of sev eral college degrees, who allowed his intellectual un derstanding and worldly knowledge to rule his lif He made unwise decisions in his business becaus he allowed his intellect to judge for him. This ma was shown the Truth way of going within for guid ance, and after that he never made a decision c move except the Father within guided him an showed him what to do. He became a great succes in his work.

Perhaps you have a decision to make. You war to know what to do. Will you run off to some frien or teacher for help? No, this is not the Truth wa or God way to solve a problem or to make a decisio Instead, you will go apart from the outside worl become quiet, and think on God, the good. You wi

let divine understanding reveal to you the Truth that you are seeking.

Some years ago, a widow had a considerable amount of money to invest. She decided on a certain investment that looked to her as if it were a safe money-making enterprise. Just a few days before she was to invest her money she said to a Truth friend of hers, "I hope I am making the right decision. I wish I knew for sure. I wish I had someone to advise me." Her friend said, "Why don't you go within your own self and ask the Holy Spirit to guide you, to give you wisdom and understanding to know what to do? Let the Holy Spirit speak to you and tell you all that you should know." The widow, who had only a reading knowledge (intellectual understanding) of Truth, decided to follow her friend's suggestion. As soon as her friend left, she went upstairs to her room, shut the door, and sat down and tried to pray. She later said, "All I said was, 'Dear Father-God, who art within me and everywhere evenly present, help me to make a right decision; give me wisdom and greater understanding so that I may know what to do." Then I just sat and waited. Suddenly a voice out of nowhere seemed to speak to me and say, 'No, don't invest your money now.' The message was so strong and forceful I could not doubt. Even so I asked God to give me another lead so that I would surely know. Later in the day, I received another very definite lead from the words spoken by a friend who was visiting me and who knew nothing about the pending investment. I knew at once it was wrong for me to make the investment. It was good that I did not invest, for shortly after this the enter-

prise failed. A few months later I was led by listen ing to the voice within me to invest my money in safe and sound business that has paid me good re turns."

Spiritual understanding will guide you and tel you just what to do. Know that there is an infinit power within you, that will give you the understand ing you need to solve all your problems.

Sometimes, when you have been saying you prayers or meditating on a statement of Truth or verse in the Bible, have you not felt an uplift or surge of feeling or knowing the Truth. This is th Holy Spirit speaking. It is as though a voice fron within were speaking to you (perhaps not in so man words) and telling you what you need to know.

You must seek spiritual Truth for yourself. N one else can reveal it to you. No one else can revea God to you. The Truth you seek is within you be cause the kingdom of God is within you. Do no seek afar for this understanding Truth that will re veal to you the deep things of Spirit.

We all want to be healed in mind, body, and af fairs. But we cannot receive healing simply by speak ing words and affirmations of Truth over and ove again in parrotlike fashion from the intellectua plane of consciousness. A true and lasting healin comes to us through a spiritual understanding o Truth, when we know the Truth that we are one wit God, one and the same as God. We must know th absolute Truth about ourselves, our neighbors, an every situation or condition. Dr. Cady says in he book *Lessons in Truth* "All the teachings of Jesu were for the purpose of leading men up to this con

sciousness of their oneness with the Father."

Perhaps you have asked yourself many times, "Why are my prayers not answered?" "Ye ask, and receive not, because ye ask amiss." Ask yourself, "What am I praying for?" Examine your desires. Are you praying for things or ideas? It is all right to pray for things if you recognize the divine ideas back of them. For example: If you want health, recognize God as your absolute life and health. This is knowing the Truth about yourself. If you ask for success or prosperity, recognize God as your success and inexhaustible supply. Know that God is both the giver and the gift. Do you want material things? Then recognize God as the joy, happiness, and good back of them. God, the good, is in everything that exists. And we must see His good everywhere.

So often persons want help in overcoming some problem. They want their problems solved, but they are not willing to take time to seek the spiritual understanding that would resolve their present situation or solve any future problems that might arise. For example: One woman came to me for help with a financial problem. We talked it over, and I explained the Truth to her and gave her a powerful statement to use during her prayer and meditation hour. She went on her way rejoicing, but the rejoicing did not last long. The following week I received three long detailed letters asking me to pray for this and that and the other thing that was wrong in her life. You see, before she had had time to use and work with one Truth idea or affirmation she wanted another one. She wanted me to pray for those conditions to heal while she did nothing. Every

Truth teacher tries to develop a desire for spiritua understanding in the student. One method is to giv him a statement of Truth and tell him to meditat on it faithfully for a month before asking for an other. In this way he develops through meditatio the spiritual understanding he needs. Usually hi prayers are answered, his problems solved befor the month is up, and he has gained a greater unde standing.

Spiritual understanding is not gained by havin others pray for you or by your going to teachers o lectures or reading many books. You will gain spi itual understanding by doing your own praying an not by expecting someone else to do it for you.

To gain the spiritual understanding that we s desire we must be born anew in our thoughts. W must give up all the old negative thoughts that hav been holding us in bondage. We must no longe judge by appearances, but judge righteous judgment Instead of seeing evil we must see only the good We must know that man is a spiritual being, no subject to disease, and lives in a spiritual univers governed by spiritual law. For example: If your bod is manifesting inharmonious conditions, you mus know the absolute truth about yourself. You wil know that these conditions are not real and you wil say, *"I am a spiritual being, and Spirit cannot b sick."* You will know this about yourself and refus to believe anything to the contrary.

We grow in spiritual understanding as we us the understanding that has already been revealed t us. If we have a knowledge of Truth and refuse t use it for the good of others we will cease to grow

If we cease to love, we cease to grow in love. Every God-given power that is within us must be used for the good of all. Know the Truth about yourself, your neighbor, and all God's kingdom, if you would grow in greater understanding.

You may ask, "But, what can I, a homemaker, a shopkeeper, an office worker, a mechanic, or an electrician do to use Truth in service to others?" You can know the Truth for all the world (the nations of the world), and for everyone you meet. If tomorrow you are walking down the street and you meet a stranger who is crippled or handicapped you can know the Truth for him. Let the Christ in you behold the Christ perfection in him. Bless the children at play, the beggar on the street corner. When you read a negative newspaper report or hear negative words spoken, affirm the Truth. When others predict war you can know the Truth and predict peace, "the peace of God." By doing this you are using Truth and growing in greater understanding.

God will reveal more and more of His spiritual truths to you when you are ready to receive them and when you are ready and willing to use them in service to others. There are many things that our wise and understanding Father does not reveal to us now because we would not know how to use them in a right, wise, and loving way. For example: God could reveal to us all the secrets of the atom, but man is not yet ready to use them in a right, wise, and loving way for peaceful purposes. Become open and receptive to the Truth as it is revealed to you. Do not be in a hurry. Trust in the Lord. The revelation of Truth will come to you at the right time and in

the right way when you are ready to receive.

We read in the 3d chapter of I Kings that th Lord appeared to Solomon in a dream and said, "As what I shall give thee." And Solomon answere "Give thy servant therefore an understanding heart And the Lord was well pleased with Solomon an He gave to him not only a wise and understandin heart to judge his people well, but also riches an honor.

Pray daily and ask God to give you wisdom an greater understanding, that you may know the Truth the absolute Truth about God and His good in a things.

Pray often: *Heavenly Father, give me an unde standing heart, a deeper and greater understandin of all things.*

WAIT BEFORE WRITING

During the latter part of the Christmas season, the handling, transportation, and delivery of mail may be slower than usual. Please allow plenty of time for your Unity literature orders and periodicals that you regularly receive to reach you during this rush period. The Christmas mail congestion lasts into January, and while practically no mail is lost, delays do occur. Will you help us by waiting patiently for your literature to arrive? Thank you.

Your Inner Sanctuary

FAITH CORNWALL

IN THE GREAT DESERTS of Africa, almost always people travel in parties. Whenever it is necessary for some reason that one person be left alone or travel alone, at times he may experience fear in facing the limitless reaches around him. There is something about the extreme quiet and the landscape that draws a person back to himself. He cannot get away from his own thoughts; and if he has been a worldly person who has given little time to the discovery of his spiritual nature and the attainment of inner peace, he may find the experience terrifying. Some who have gone through this, however, have testified that as the hours and days pass there begins to come from within a deep feeling of peace. Worldly thoughts fade, and the feeling of personal inadequacy gives way to a strong, inner power. One is never the same again, never again dependent to the same degree on transitory things, experiences, and personalities. He has ceased running away from himself.

It is good for a person to be faced with the necessity of becoming acquainted with his true self. Many of us find that we do not do this until some disappointment or temporary loss of physical power forces us to slow down and to take more than a passing glance at the power of life.

If such an experience is necessary for us, it will come, for the Lord of our being, the Spirit within,

will not let us stray overlong in the wilderness of tl
outer. Like the prodigal son, who through disa
pointment and lack came to himself, we may fir
that our outer goal, when reached, does not give
the satisfaction we expected and that something
missing.

Even worship, as long as we seek God in out
sanctuaries and observe the law only in outer way
must seem lifeless to us and ineffective in healin
life's problems. Then, of necessity and because c
inner longing, we must seek God within. We mu
learn to worship in the inner sanctuary and to fin
God, who can be reached because He is the life c
our lives and the substance of our being. This
what Jesus meant when He said, "But thou, whe
thou prayest, enter into thine inner chamber, an
having shut thy door, pray to thy Father who is i
secret, and thy Father who seeth in secret shall re
compense thee."

Too often religion is of the surface, an acknow
edgment of a God outside us who never becomes
vital and personal presence within or of the intell
gence that directs all the activities of our lives—th
power that moves, the purpose that impels, the lov
that makes the expression of forgiveness, kindnes
and understanding a living expression from withir
God must be to us the mind's source of peace and se
curity, the everlasting wellspring of life and whole
ness. And all this He never becomes to us until w
find Him and worship Him in the inner sanctuary
As long as we think of Him as being merely outsid
ourselves, we shall have a feeling of apartness fron
Him. And, as with the travelers on the desert, ther

will be times when this alone will not suffice.

David Sarnoff, chairman of the Radio Corporation of America, said in a recent magazine article, "Whatever the mind of man visualizes, the genius of modern science can turn into fact." There was a time, not many years ago, when we would have challenged this statement. But by now we have seen too many seemingly impossible dreams take form. The coming into everyday experience of such inventions as television has made us aware that it is possible to lay hold of laws of the universe that bring seeming fancy into fact. Today's remarkable inventions exist, and others are being developed because our scientists accept the inspirations for them as having been given to their minds by some substantial source. Although they may not always think this in so many words, they are, by their attitude of hopeful research, saying, in effect, that an idea is a promise of things to come. Our scientists are in this respect spiritual leaders, for they are believing in mind and accepting mind's ability and consistency: its ability to present along with an idea, or as part of it, the requisites for its fulfillment in form.

This helps us to realize how substantial an idea is. It should encourage us to believe that the creative ideas for self-improvement and the betterment of our lives, which have been given to us, have within themselves the promise and means of their fruition. When we are receptive to the instruction of the creative Mind within, we receive not only the hope and ideas but the knowledge of the way to work out the ideas.

We feel the stirring of powers and capacities that

we have never been able to use, because we have "
weakness in some co-ordinating faculty." In som
respects, we may be likened to a wire too small fo
the current that might flow through it. A small ligh
bulb cannot give the same illumination as a larg
one, even though both are attached to the same lamp
for the smaller one does not have the capacity. W
feel the stirring of greater possibilities; we receiv
the inspiration from God that we may be healthier
happier, more effective, more prosperous, that w
may develop new talents or fulfill a more responsibl
position in our work. But if we are failing to man
fest these ideas, it is because we have not yet de
veloped the co-ordinating faculties to make this ex
pression possible.

The idea is capable of fulfillment. Scientists ar
proving this, and Jesus and others of spiritual ac
complishment have proved it in the field of religior
But we have yet to listen more faithfully and full
to Spirit until we are ready to receive with the ide
the correction necessary to its fulfillment and th
greater development of co-operating faculties suc
as faith, strength, persistence, or a clearer awarenes
of the power that lies latent within us. Or perhap
we need to gain control of our emotions so that w
shall have the needed calmness to think clearly an
to act effectively. All that we need we can attai
through listening with our ears attuned to the withir
for here we receive strength and power, forgivenes
and cleansing. And we become co-ordinated.

It is easy to oversimplify the matter of attainin
our God-inspired desires and to say that one ca
demonstrate if only he believes. This is a true state

ment as far as it goes, but it is responsible for some conclusions that the law, as thus stated, does not work, or that Truth students are not quite down-to-earth, professing a great faith but not always demonstrating it. There is much we have yet to learn about this vast and wonderful universe. We must be glad to be learning and know that, when our understanding is perfect and our co-operation with divine laws complete, every demonstration will be made completely, quickly, and permanently in the masterly manner in which Jesus Christ accomplished His miracles.

As you direct your attention to the Spirit of God within you and ask for guidance and instruction, it will be revealed to you what you must do, correct, and cast out of your life in order to become prepared as a channel to receive the good you desire. Enter into your "inner chamber" and pray in secret until you are so firmly aware of the nature of your Father-God that you take on His likeness in thought and deed and thus are rewarded openly.

Meanwhile, as you are developing this awareness, take the highest you now know of Truth and the goodness of God and your oneness with His good and power into your thinking. Let them infiltrate your attitudes and your outlook and prepare the way for higher revelations. This takes place through affirmation.

Of this we may be certain; God will not wait until our realization is perfect before He begins to answer our prayers. He reaches us and responds to our call at the level of our realization; and as we ascend to higher levels, there will be fuller and more

satisfactory answers. But there is an answer for th and every moment as full, as perfect as we can a cept.

Willingness to get back into the wave length c our good (which is the law of its manifestation) pr pares the way in our minds and hearts for a divin melody to be broadcasted through us. Obedienc should be the keynote of all our meditations: *"I a willing to bring my life into conformity with its d vine design."*

"Let the words of my mouth and the meditation c
my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

A Housewife's Prayer

Jessie Wilmore Murton

Teach me to choose, as Mary did,
That better part;
To be less mindful of the body's needs;
More, of the heart.

Give me the wisdom to discern
The greater good;
To hunger for the heavenly manna more
Than earthly food.

Teach me, while wholesome food, clean floors,
And raiment neat
Are needful, that the better part is found
At Jesus' feet.

The Single Eye

MARIA ANN AIGNER

IF THEREFORE thine eye be single," the Great Book reads, "thy whole body shall be full of light." This was a statement that puzzled me for a long time. I had known the meaning of the single eye on the mental and material planes for a number of years. As I strove to accomplish various steps in my life, I discovered through study and practice that I had to focus my attention in one, straight, true line. Whatever it was I had in mind to do, it meant I had to rule out a good many of the things that previously had occupied my time.

In my young years I studied voice, four days a week. This period taught me the absolute necessity of analyzing every facet of my life to bring the greatest power within me to bear on the paramount quest at hand. Gone were many hours I had spent by the radio or chatting with friends, the afternoons at the skating rink, and the evenings dancing. Yet my whole body had still not experienced this wondrous elation, had not become "full of light," as promised in the Bible. Joy, yes, this I knew as I took my first steps toward perfection in the gift God had given me. One single liquid note produced after months of work was enough to send me to the piano bench for several more hours.

But still I knew something more lay ahead. Something within me sensed that the training of the "single" eye on this plane was but a forerunner of a

study I would some day make. And so that day came. Many years later as I took these same principles, the same disciplinarian rules, I had learned, and applied them to my spiritual search, my body came to know the true meaning of being "full of light."

Deep within the subconsciousness of each of us —way down on the bottom layer of our storehouse of ideas—lies the original seed, the "ideal" with which we came into the world. There is one primary aim: to find our way back to the Father from whence we came, even though we each travel by a slightly different route. And fortunate indeed is the child whose parents are familiar with the path of Truth and know now to foster the Truth seed; water and cultivate it at an early age. But for most of us this doesn't happen. In God's plan, and for His reasons those closest to us cannot help in all too many cases. Yet even without guidance, the "seed" remains alive until at some time of great stress we feel a stirring within.

We hear so many persons say: "But I don't know what I really want out of life." They can only be referring to material desire. Here the choice is wide and we are subject to the pressures of the outside world. Voices call from all sides, and until we come to know the single spiritual eye, each call seems more enticing than the next.

Those who "become as little children," who spend time listening for the inner voice, soon become aware of the true course for their lives. Like the man on the prairie during a blizzard who follows his fence line to the safety of his home, we, too cling to our "line" and cultivate it until our seed

of Truth grows strong and sure within us.

Our straight course comes, however, after we have made a separation. First we teach ourselves to differentiate between our physical and spiritual "wants"—the desires created by our surroundings, and the sole activating power in our bodies. All around us we see people clamoring for "wants," absolute necessities they feel they need for living. This perhaps accounts in part for the extreme position we may take initially when we decide to walk the path Jesus walked. We think we are required to give up all "wants," to become selfless creatures, void of will and desire. Yet we learn that this, too, is a false step, for we find that when we want nothing we invariably wind up *doing* nothing!

As we continue to study the life of Jesus, we begin to discern a middle course, whereby He lived a life with plan and purpose. No reed shaken by the wind was He. There are no wasted moments, no wasted words in the stories that have come down to us for our guidance. Through the story of His ministry runs a thread of positive, purposeful action, and we learn a rhythm and continuity of thought, word, and deed as we walk with Him again through the Holy Land. This was the life of the most selfless man the world has ever known!

Each bit of action was designed according to a great plan that He knew He must fulfill, and nothing caused Him to deviate from it; neither the counseling of His faithful friends, the voice of Satan, nor the fact that He was man as well as God and so plagued with the same problems as we. The few words He spoke in the Garden, immediately prior

to His great trial, are the closest He came to falte ing, and it is perhaps from this episode we can dra our greatest strength and support.

The middle course—the Christ way—is not complex one. It doesn't require great intellect o training. Its simplicity no doubt is the reason wh so many of us by-pass it at first thinking that th "Way" is a thing with many divisions and subd visions all of which require much study. Yet it wa Jesus who embodied the "Way" in two simple ser tences, the Master Himself who brought it down t a level where we may all understand and be led t try it as He did. "Thou shalt love the Lord thy Go with all thy heart, and with all thy soul, and wit all thy mind, and with all thy strength," He saic And then He added: "Thou shalt love thy neighbo as thyself." Here it is, the "single" eye, bent first o the Lord and next on our neighbor.

Following Jesus' path we see indeed how strictl He walked with the "single" eye. Nothing came be fore the fulfilling of the plan His Father had worke out for Him and for which He had been sent t earth. People, things, places—all were woven of th same fabric; all parts of the plan and as such hel equal importance. Thus, through every step He took in all His teachings, shines His great faith and trus and the practical application of that faith in the lov He spread.

No matter how many times we read the Ne Testament we never fail to be inspired by the tale of the gifts He bestowed. Some were material, lik the loaves and fishes. Some were gifts of healing—t Lazarus and the lepers and the woman who touche

the hem of His garment. But for the numbers who received these tangible demonstrations of His love, there were countless others who stood about into whom He poured His intangible gifts of faith, hope, trust, virtue, patience, and understanding as they listened to His words and watched His face.

Here then is another facet of the "Way." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," was His promise. Some day, yes, someday, we shall perform the great miracles that He did, since we are all part of the same God. Some day we shall thank our Creator for these great powers and the privilege of being channels of healing and raising others from the dead.

Meanwhile there are the lesser miracles to be performed. There are these other intangible gifts to be given to those about us, if we are to act as true sons of God. These we already possess. Will we deny that the "Way" is opened to us? Will we disown our sonship merely because we are not yet deemed ready for what we term the "greater works"?

"The time of business does not differ with me from the time of prayer; and in the noise and clutter of my kitchen . . . I possess God in as great tranquillity as if I were on my knees" are the words Brother Lawrence used to describe the state to which he had arrived through concentrating on the "single" eye. Out of Jesus' singleness of purpose, thought, intention, came the miraculous power to distribute love to His fellow men in an unceasing flow. Ours is the preparation. Now is the time. Once we are ready God will single us out for the work we are to do.

Then, with our bodies "full of light," we shall join hands with our Lord and Creator and set about doing the tasks He has assigned, with joy and thanksgiving that we are "chosen" ones.

A Bedtime Meditation

Bonnie Day

Now I lay me down to sleep;
I sink in slumber, soft and deep,
Serenely knowing I'll be blessed
With sweet, refreshing, peaceful rest.

For as my eyelids gently close,
To all mankind my good will flows,
Forgiving wrongs, if such there be,
Freely, as God forgiveth me.

From anxious thought I drain my mind;
If there be cares of any kind,
I take them now to God in prayer
And confidently leave them there.

At once I softly drift, it seems,
Into a realm half thought, half dreams,
Soon to be lost in quiet sleep,
Refreshing, restful, calm, and deep.

"So Shall Ye Reap"

KATHRYN E. BROWN

HOW MANY OF US would welcome a guest into our homes if we knew he would leave us with a difficult problem to solve? We may answer negatively, but we do this more often than we realize. It was my friend, Helen Archer, who made me conscious of my own carelessness.

Helen is a young neighbor who is trying to rear her two children according to Truth. We were seated on the flower-filled patio of her home enjoying the warm sunshine. Through the open window we could see her two youngsters. The children were motionless as they intently watched television. In a few moments, Tommy the eight-year-old boy rushed to his mother's side, his face twisted in consternation.

"We're not using the right kind of tooth paste, Mother. The man in the white coat said so."

"It's really serious, Mother," Julie asserted, as she joined her brother. "By this time every tooth in our heads could be filled with cavities." Helen's voice was gentle as she banished their fears with positive affirmations of Truth. Later that night I asked myself how often had I listened to fear-inspiring statements without taking the trouble to deny them?

Today, more and more members of the medical profession acknowledge that the basic cause of disease lies in the mind of the patient. Most of us are fully aware that violent emotional disturbances

have a disastrous effect on our minds and bodie

All about us are the mediums of modern life tha profess to safeguard health; instead, they insti tensions and fears that help destroy it. We open ou newspapers and periodicals to threatening sugges tions of atomic warfare. We read predictions of th destruction of our youth through juvenile delin quency, and of countless other menaces to our secu rity.

In this highly complex world where men an women are trying to achieve happiness and main tain the health that is theirs through obedience t Spirit, it is necessary to protect ourselves and other from the dangerous impact of aggressive menta suggestion, with its constant repetition.

Distorted ideas create in us an apprehension o which we may be totally unconscious, but when re ceived the subconscious mind moves into action Sometimes the distorted ideas are submerged and w forget that we ever thought of them.

The subconscious mind is not merely the buria place for obsolete ideas from our primitive ancestors it is a creative force that the conscious mind directs it works incessantly to manifest as reality in th outer world of expression that which once was onl a thought.

We know that every picture, every architectura gem, or every vast fortune was once a concept in th mind of some individual who later saw it becom material and tangible.

Since we must conclude that what we experienc as we live is the direct result of our mental activ ities, then we, as seekers of Truth, can refuse t

permit our thoughts to be turned into the wrong channels by words and images of disease, pain, and fear. How much better it is to weave into the colorful tapestries of our lives the iridescent shimmer of protecting love, the gold and silver threads of security, and the dazzling translucence of spiritual light.

In His ministry on earth Jesus demonstrated clearly by words and deeds that all men are one with God in His perfection. The greatest part of His teachings were stirring lessons for attaining the more abundant life here on earth.

He urged men, as perfect sons of the perfect Father, to beware of fettering themselves with chains of fear, and to claim now their glorious birthright of freedom.

Though we have attained the spiritual understanding and the unclouded vision of Jesus we can, through the study of the Bible and Truth teaching, surround ourselves with the protective shield of positive affirmation necessary to safeguard our heritage of health and harmony.

Though myriads of human minds may proclaim otherwise, we live in a universe that moves under a law of divine harmony. The marvelously complex structure that is man's body is no exception. We can disregard dire prophetic words and turn to the power within, which works unceasingly to eliminate anything that threatens its perfection. As long as our minds are attuned to the voice of that power our well-being is assured.

In direct contrast to what the fear-mongers would have us believe, the Psalmist tells us that our bodies are fearfully and wonderfully made. There

is not one part of the marvelous structure from th crown of the head to the soles of the feet which not instantly prepared for defense or repair. Ma has never been able to duplicate the intricate chem ical and creative wonders of the God-planne temple.

Charles Fillmore says:

"Behold, what God hath wrought!
An ideal man, a mighty man—
A man supreme, who thought by thought
Must demonstrate what God hath wrought."

and in his book, "Atom-Smashing Power of Mind likens words to seed, and each man to a gardener wh has absolute control over his domain. He warns tha "if he is lax, shiftless, and ignorant of his privileges he may let the thistle seeds from foolish minds blov over his fence and take root in his garden."

In this busy world it is not always possible t avoid haranguing voices and fallacious theories, bu we can use our awareness of the indwelling pres ence of Spirit to claim our protection against th reaping of thistles. Word by word and thought b thought, we can bring into being the fruit of ou desires.

Search thine own heart. What paineth thee
In others in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

—WHITTIER

Twenty-Four Golden Hours

Try living for twenty-four hours as if Christ were beside you.

CHARLOTTE HAD COME to a hard time in her life. She was filled with discontent. Everything seemed wrong. Her ambitions were thwarted, her friends were commonplace, her home was unattractive, her own personality unlovely, as she was well aware. The problem was too much for Charlotte. She seemed caught in a current of circumstances that was carrying her into an ugly and unsatisfying life, and there seemed no escape.

She went to the one person who seemed to be leading the kind of life that she passionately desired. Margaret Ames, lovely, popular, gifted, and successful, lived in a cottage studio set in a flower garden. There she painted charming little water colors that were in such demand that they were always sold in advance. And Margaret was so kind, so willing to help, that you dared go to her with your problems. In the pleasant studio Charlotte poured out the story of her frustrated, unhappy life. She told all the details, the poverty, the ugliness, the disappointment about school, the unsympathetic family, the careless friends, her own lack of charm and beauty. Margaret after a gentle word of sympathy said, "You can change all that if you really have the will to do it."

"How? How?" cried Charlotte. "I'll do anything, no matter how hard!"

"Will you, indeed? It is not hard at all, only it take time. You see, you must sow the seed for anothe kind of life, and wait with patience for it to grow Here is a test to see whether you truly have the will Live for twenty-four hours as if Christ were righ beside you, and seeing everything that you do. Ther come to me again, and we'll talk it over. Will you do that?"

Charlotte was a church member, but she neve spoke of Christ like that—almost as if He were a neighbor that one might speak to. Somewhat con strained and doubtful, she answered, "Yes, Mrs Ames."

"Then come again tomorrow, sometime in the evening, and we'll talk about the change."

It was late afternoon when Charlotte went home She knew that she was expected to help get the supper onto the table. She went to the drawer and took out a wrinkled tablecloth. When she spread it on the table she noticed several soiled spots. And here she had her first thought of change.

"If Christ were going to eat with us, I wouldn't put on a soiled cloth," she said to herself.

She got a fresh cloth. And with the same thought she arranged a small bowl of flowers from the yard. She put the butter on a fresh plate instead of leaving it on the mussy-looking one. She set the table with care. She mashed the potatoes and beat them light. Heretofore she had served them boiled. She made her gravy smooth and rich. "If I'd known Christ would be here I'd have managed sometime today to make a nice dessert," she thought. She fondly hoped that it was not sacrilegious to think of Christ in

connection with dinner and desserts.

"Company tonight?" asked her father, peering through his glasses as he came to the table.

"Just you, Daddy," smiled Charlotte. If Christ were there, of course you would smile at your family and show them your very best manner.

Her mother, tired and warm and still wearing the dress in which she had done her household chores, sat down, saying, "I don't know what's got into her to fix up so for just us. I suppose she's expecting someone to drop in before we're done."

Charlotte bit back a hasty retort. She and her mother had not been getting on well lately. It seemed that Mother would not try to keep up-to-date, and that she never understood how a girl felt about things. Charlotte kept still until she thought of the proper thing to say in the presence of the unseen Guest.

"I don't know of anyone I'd rather fix things up for than our own folks," she said.

The family simply stared for a minute. That was not like Charlotte. Then her father said, "That's right, Daughter. It's too bad we all don't think of that oftener." But Dick snickered.

Charlotte's anger flared. There is nothing more maddening than to be laughed at when one is doing one's best. In another moment a sharp retort would have started a quarrel. But just in time Charlotte said to herself, "Christ is here," and she said nothing aloud.

There was a short, uncomfortable silence. Dick was ashamed, but would not say so. However, they soon were all talking quietly again.

"It is better," thought Charlotte, "to keep still when anyone else is exasperating. A quarrel makes Mother really ill, and it gives me a headache, besides making me look like a beast. Besides, I think Dick's ashamed. I can tell, because he's so gruff."

"It's your turn to wash the dishes," said Agnes, when the two girls began to do up the work.

"All right," said Charlotte. Usually there was a sharp argument over whose turn it was. Charlotte got the water ready and began. Agnes continued to carry dishes out in silence. After a while she burst out: "It really was my turn, Charlotte. I was a selfish pig to let you begin. I'll take my turn tomorrow night, and the next."

"It's all right, Agnes. I really don't mind washing at all."

To her astonishment Charlotte knew that this was true. When you did not mind about washing it ceased to be the hard job it had formerly been.

In the living room, Charlotte slipped a magazine out from the bottom of the pile and began to read. She had brought the magazine home herself, and she kept it under cover. After a few minutes she put it down. It was not an immoral publication; but it was trashy, lurid, sentimental, a world removed from the wholesome type of love story. "I wouldn't be reading this if Christ were sitting where He could read with me," she thought. And she carried it out and put it in the wastebasket.

"Charlotte, O Charlotte," cried gay voices at the door. "Come on along. We're having an impromptu party at Lucy's house."

A party; should she go? Oh, yes! Christ went to

parties. He seemed to like going, and He helped other people to have a good time. All through the gay evening Charlotte kept her thought, "Christ beside me." She did not think of herself very much. She helped the girls get the hasty lunch. She talked to a quiet and shy young man, and drew him into the games. She took her turn at stunts and stories without self-consciousness. And she felt a genuine thrill when someone said in the dark ahead of her on the way home, "That Charlotte Dale is a lot of fun, isn't she?" She knew that the crowd had not been thinking her much fun lately.

It was Wednesday, a half holiday, when Charlotte began her experiment. On Thursday morning she went to work again. Charlotte was a saleswoman in a dry goods store. She disliked her job very much. She had wished to go to college, only her father's salary could not be stretched that far. After college she had hoped to be an interior decorator. To help make beautiful homes, she thought, would be interesting work. But her ambitions were perishing while she worked in the commonplace store.

"Christ beside me," she thought as she walked into the store among the chattering girls. She said good morning smilingly to all she met.

"What's happened to 'Miss Highhat'? She actually said good morning to me. Someone must have left her a gold mine, she looks so pleasant."

That was one of the comments she overheard behind her. It was rather a shock, for she saw what her fellow workers had been thinking about her. Then she noticed that Thelma Pavic looked as if she had been crying. She remembered that she had heard

only recently that Thelma's mother was sick.

"How is your mother, Thelma?" she asked.

Thelma's tears brimmed over. "Oh, she's bad today. And no one to stay with her. If I could only be home."

"Don't cry, Thelma. I believe I could do your work and mine, too. It isn't a very busy time now. I'll ask Mr. Tanner if I can't do it, and let you go home."

In a few minutes she was back to tell Thelma to go. Then she did a thing that astonished her, a thing that seemed to say itself without her planning it. "And, Thelma, we'll both pray for her. Remember Christ is right at hand, and He cares about suffering people."

"Oh, Charlotte! Will you? Will you? I'll pray too, all day."

The fussy customer was almost purple in the face with anger because she had asked for a certain article that the "stupid clerks" had not been able to find for her.

"I suppose you'll say that you haven't anything like this," she said, flinging a small piece of material down on the counter. "It's my opinion you are all too lazy to look for what a body wants."

Charlotte simply despised fussy, rude customers. This one's flushed, angry face and generally frowzy make-up bespoke a woman of a most disagreeable type. Charlotte's first impulse was to give her an icy answer and to make as little effort as possible. But by this time her talismanic word had become almost automatic. "Christ beside me. He would be kind even to people like that." She smiled at the woman

"I'll look for it, madam. I'm almost sure we have a small piece left."

She brought the material, still smiling. "I'm so glad I could find it for you," she said sincerely.

The virago was tamed. She was smiling in return. "Well, you are one clerk with a head," she said emphatically. "Why don't they get more like you?" She probably meant heart instead of head. But at least here was a clerk of whom she heartily approved.

When the customer was gone Charlotte noticed that Miss Crowell, the department head, was watching her.

"You get along better even with the rude ones if you're pleasant to them," observed Charlotte.

"I'll say you do," said Miss Crowell. "But I wish more of the girls would learn that. The job's a lot easier, and it takes less out of you, if you're good-natured. There's nothing wears you out like fighting with your job."

The rest of the day went smoothly. Charlotte did two girls' work and was not tired. She met every customer with an eager interest to serve acceptably. Closing time came before she knew it.

At eight o'clock she sat in Margaret Ames' studio again.

"I tried it, Mrs. Ames, just as well as I could, and—well, it made everything different. I think I can see what you mean. Of course, it didn't change the things that are bothering me. I'm still poor, and can't go to school, and I live in an ugly house, and I don't know the sort of people I'd like to——"

"Ah, my dear! But you only started the seed-sowing in this twenty-four hours. When you first

put the seed in, the garden doesn't look different, does it? But it's on the way to becoming different. In three months it will be bright with bloom instead of lying dull, brown earth. That will be the way with you. You say these handicaps in your life haven't changed. But you've started to change them. Can you keep on as you've begun, and 'wait patiently' for the Lord, as the Psalmist tells us? You will cease to be poor, and without opportunity. Friends will be drawn to you. Doors will open before you. Your surroundings will blossom into beauty. You have the magic word. It is Christ. Fretting or even effort doesn't change things very much; but Christ does. Just remember to keep your daily walk very close to Him."

"I'm going to do it," said Charlotte.—*Zelia M. Walters.*

Faith Is a Garden

R. H. Grenville

Faith is a garden; the seeds of prayer
And expectation lie hidden there—
Under the seeming, beneath the doubt,
Good is waiting its chance to sprout.

No indication, perchance, may show
Just where or when it will start to grow,
But the confident heart, waiting undismayed,
Knows the answer was born when the prayer was prayed.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 1, 1956

UNITY SUBJECT—*Giving of the Inner Self.*

INTERNATIONAL SUBJECT—*The Peril of Insincerity.*
—Luke 11:29-44.

29. And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

30. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33. No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.

34. The lamp of thy body is thine eye: when thine eye is single, thy whole body is full of light; but when it is evil, thy body also is full of darkness.

35. Look therefore whether the light that is in the be not darkness.

36. If therefore thy whole body be full of light, hav ing no part dark, it shall be wholly full of light, as whe the lamp with its bright shining doth give thee light.

37. Now as he spake, a Pharisee asketh him to din with him: and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled tha he had not first bathed himself before dinner.

39. And the Lord said unto him, Now ye the Pharisee cleanse the outside of the cup and of the platter; but you inward part is full of extortion and wickedness.

40. Ye foolish ones, did not he that made the out side make the inside also?

41. But give for alms those things which are within and behold, all things are clean unto you.

42. But woe unto you Pharisees! for ye tithe mint anc rue and every herb, and pass over justice and the love o God: but these ought ye to have done, and not to leave the other undone.

43. Woe unto you Pharisees! for ye love the chief seat in the synagogues, and the salutations in the marketplaces

44. Woe unto you! for ye are as the tombs which ap- pear not, and the men that walk over *them* know it not

GOLDEN TEXT—*He that is not with me is against me; and he that gathereth not with me scattereth.* —Luke 11:23.

SILENT PRAYER—*I watch over my word to perform it.*—Jer. 1:12.

The Pharisaic state of mind causes the one indulging in it to love the forms and ceremonies of religion. The Pharisee in us makes us refuse to go deep into the consciousness and cleanse the inner man. If we contend stubbornly for our beliefs and convictions about unimportant details, we banish from our consciousness love, consideration for oth-

ers, and the other qualities that relate us to the divine.

The true follower of the Christ is he who develops both the inner and the outer nature in harmonious proportions. The well-balanced man or woman is practical, keeping a firm hold on reality while recognizing that the inner realm of spiritual forces is the heart of reality. One can be practical in the expression of ideas. "Did not he that made the outside make the inside also?" Ideas are of little worth until they are expressed in the outer realm of action.

At Christmas time we hear a great deal about the birth of the Christ. The event is a symbol of the ushering in of peace on earth among men of good will. To be logical men and women should make Christmas the starting point of a year's intensive practice in the development and expression of good will, first toward the persons in their immediate circle, then toward the larger circle of their countrymen, and finally toward all men and women everywhere. This undertaking should follow definite lines of endeavor. It should not be left in the vague realm of wishful thinking, where much of the good will toward men that one hears of at Christmas finds its source and permanent storage place.

The giving "for alms those things which are within" is a phrase readily understood from our almost universal habit of observing Christmas. For a short period of time everyone thinks of others, planning gifts that will bring them joy, comfort, or satisfaction. Self-forgetfulness is the order of the day, and not even the commercialization of the season can destroy in any measure the fine outpouring of in-

terest and benevolence. The same trait can be carried into the giving of good will throughout the year. As we practice it toward all persons, regardless of race or nationality, we build up in ourselves a lofty, generous spirit that has no taint of bigotry or petty insistence on our personal views or desires.

To "tithe mint and rue and every herb, and pass over justice and the love of God" sounds to us like a serious indictment. In modern terms, one may give a tenth or other fixed percentage of one's income to religious work without at the same time giving the least thought to furthering the work that the funds are intended to promote. Yet the thought that is put into a good cause is far more potent than any mere money carelessly given to relieve one of further responsibility in the matter. Constructive thought should accompany the gift of money, whether it is expressed in blessing, in planning, in suggestions for use, or in any of many ways that serve as outlets for interest and help.

"Thought in the mind hath made us." It makes also for accomplishment in the outer realm of affairs. Unselfish good will is without pride of rank, social standing, or commercial rating. If we "love the chief seats in the synagogues and the salutations in the marketplaces," our thoughts are not wholly bent on bringing aid or comfort to others. They are partly on the outer magnifying of the self.

Mind, heart, and soul are terms that have to do with the inner life. When these are expressed actively life becomes a highway leading to the goal of peace through universal good will. When they are inactive, a man has no definite purpose, his life leads

nowhere. It remains a wilderness of good impulses that have been allowed to shrink into the subconsciousness without expression in experience.

Some years ago a well-known writer described what he called "an educated heart." The term fitly denotes the fine considerateness and quick sympathy of one who thinks first and last of others. Educated mind and educated soul are kindred terms. Both imply careful training of the qualities that make for Christlike character.

The possessor of an educated heart puts himself in the other person's place. His imagination is quickened. There is no loading of unbearable burdens on others where one is educated in imagination, love, and good will. One then works to shoulder the burden and save others from being tried beyond their strength.

Thought must be free to go beneath the surface of life in every age and bring up the truth as men are able to see it, interpreted in terms intelligible to them. Otherwise the key of knowledge is thrown away, and men grope in doubt and uncertainty, without confidence in the life that is life indeed.

QUESTIONS

1. What effect on man's finer qualities of mind and heart has the Pharisaic attitude?
2. What traits are harmoniously developed in the well-balanced person?
3. How does one give "for alms those things which are within"?
4. How is an educated heart recognized, and how is it educated?
5. How do we make the fullest use of the key of knowledge?

Lesson 2, January 8, 1956

UNITY SUBJECT—*Relative and Absolute Values.*

INTERNATIONAL SUBJECT—*Confidence in God* —Luke 12:22-34.

22. And he said unto his disciples, Therefore I sa unto you, Be not anxious for *your* life, what ye shall eat nor yet for your body, what ye shall put on.

23. For the life is more than the food, and the bod than the raiment.

24. Consider the ravens, that they sow not, neithe reap; which have no store-chamber nor barn; and Goc feedeth them: of how much more value are ye than th birds!

25. And which of you by being anxious can add cubit unto the measure of his life?

26. If then ye are not able to do even that which i least, why are ye anxious concerning the rest?

27. Consider the lilies, how they grow: they toil not neither do they spin; yet I say unto you, Even Solomon ir all his glory was not arrayed like one of these.

28. But if God doth so clothe the grass in the field which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?

29. And seek not ye what ye shall eat, and what yc shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the worlc seek after: but your Father knoweth that ye have neec of these things.

31. Yet seek ye his kingdom, and these things shall be added unto you.

32. Fear not, little flock; for it is your Father's gooc pleasure to give you the kingdom.

33. Sell that which ye have, and give alms; make fo yourselves purses which wax not old, a treasure in th heavens that faileth not, where no thief draweth near neither moth destroyeth.

34. For where your treasure is, there will your hear be also.

GOLDEN TEXT—*Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you.*—Luke 12:29-31.

SILENT PRAYER—*As I keep faith with the divine law I gain dominion over the works of God.*

Comparisons are odious only when they emphasize what is personal, belittling, or derogatory. When they are made for the purpose of encouraging us, teaching us to see life intelligently or to increase our faith, they are of great value. In the latter sense Jesus made use of comparison in the teaching given in this lesson.

To consider the subjects of food, shelter, and clothing not with anxiety but with confidence and trustfulness is a fundamental principle that we must master before trying to use our understanding of Truth in the solution of more complex problems. Food, shelter, and clothing are man's elementary material necessities. The birds, equipped only with instinct, find their habitat and are provided for according to their needs. Man, equipped with the capacity for conscious faith in God as his supply, in addition to the gifts of reason and intuition, can adapt himself with greater ease and equal certainty to the world in which he lives and through which his supply comes. He works with God when he uses his faith to keep his mind clear and untroubled.

The life is more than the food. It is the oppor-

tunity to awaken our dormant powers and mak them as unerring as the instinct by virtue of whic the simpler forms of life exist. The body is mor than the clothing. It is the instrument with whic man puts his forethought into action in sowing an reaping, in building storechambers and barns, i justifying the use of his reason, and in capitalizin his intuition. Through these, added to his faith in th power of the divine Spirit to care for him, he prove his superior value. Man can adapt himself to vary ing conditions through lending himself as a channe to Spirit. Thus he survives as a fit example of th power of God expressed in and through him.

A little reflection convinces us that anxiety i utterly without value to us. Anxious thought break down the body cells, disorganizes the unity o thought action, and actually shortens man's spa of earth life. Instead of enabling him to live longe worry cuts him off prematurely. "If then ye are no able to do even that which is least, why are ye anx ious concerning the rest?" If worry does not avai to strengthen man's hold on life, which is hi strongest instinct, it will not help in the detail o supplying his material needs.

The vegetable kingdom is the lower of the tw groups of living organisms. The lily, a member o this kingdom, utterly lacks perceptive power. With out even the rudiments of consciousness, it canno worry over the weather or plan ahead for suitabl soil in which to grow or provide for fertilization a the proper time to insure seeding. All these thing are essential to its development and perpetuatio Yet its needs are supplied, and the perfect beauty o

the flower is proof of the overguiding will that causes it to grow true to form. The overguiding will works the more perfectly in proportion as it is given free and unhindered course. The unconscious lily yields itself completely to the law of its being.

Conscious man, a member of the kingdom of God, through forgetting his divine birthright of freedom, labors in externals and undertakes to clothe himself through personal effort alone. The result even in the man of strongest will falls short of the perfection that offers no obstruction to the working of the law.

The beauty of the flower is perfect but fleeting. It is a symbol of the infinite care and perfection evident in life in even its least significant form. The beauty of man is his character, a flower that he helps God to cultivate in him through faith. Without faith he cannot allow God a free course in his life but interferes by his anxious thought.

Character is a species of beauty peculiar to man. The Infinite puts His seal on him in the action of his mind. The highest act of creation, requiring the joint work of Creator and creature, is reserved till last. For that work consciousness of Truth in man is necessary.

The doubtful state of mind may be compared to a body of water ruffled by the wind. No clear reflection of overarching sky can be imaged on its surface, no view can be had of its depths. Doubt and uncertainty blindfold man to the power of God residing in the kingdom of spiritual certainty. This kingdom he is to seek, giving up fear, love of material wealth and power, and whatever else interferes with his task of perceiving and grasping true values of life.

QUESTIONS

1. Why should we master the use of faith in matters of food, clothing, and shelter first of all?
2. In what respects is man better fitted to cope with his environment than mere creatures of instinct?
3. Can faith be made instinctive? If so, how?
4. In our search for the kingdom of God, what lesson can we take from the vegetable kingdom?

Lesson 3, January 15, 1956

UNITY SUBJECT—*Learning of the Kingdom.*

INTERNATIONAL SUBJECT—*Need for Repentanc Today.*—Luke 13:1-9, 31-35.

1. Now there were some present at that very seaso who told him of the Galilæans, whose blood Pilate ha mingled with their sacrifices.

2. And he answered and said unto them, Think ye tha these Galilæans were sinners above all the Galilæans, bc cause they have suffered these things?

3. I tell you, Nay: but, except ye repent, ye shall al in like manner perish.

4. Or those eighteen, upon whom the tower in Siloar fell, and killed them, think ye that they were offender above all the men that dwell in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall al likewise perish.

6. And he spake this parable; A certain man had a fi tree planted in his vineyard; and he came seeking fru thereon, and found none.

7. And he said unto the vinedresser, Behold, thes three years I come seeking fruit on this fig tree, and fin none: cut it down; why doth it also cumber the ground

8. And he answering saith unto him, Lord, let it alon this year also, till I shall dig about it, and dung it:

9. And if it bear fruit thenceforth, *well;* but if no

thou shalt cut it down.

31. In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee.

32. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected.

33. Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!

35. Behold, your house is left unto you *desolate:* and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

GOLDEN TEXT—*Except ye repent, ye shall all . . . perish.*—Luke 13:5.

SILENT PRAYER—*As I observe, reflect, meditate, and experience, I learn the lessons of life.*

An old saying has it that "man proposes and God disposes." Between the proposing and the disposing lies man's way of life. Because he has free will he chooses the course that he will follow. His previous thinking and his habitual conduct modify his free choice. They are causes that he himself has made, effects of his choice of ways in the past.

When Jesus went about through the cities and villages, He followed His habitual course. He had chosen teaching and healing as His work, which to Him was the work of God because it was the work most urgently needed. That work brought Him

peace. By lifelong search for Truth and absolut faith in God He had made Himself the perfect ex pression of God's purpose toward man. God thu chose Him or "anointed" Him "to preach good t dings to the poor." "The Way" of Jesus was a wa of living, a chosen course of conduct.

As we go about our daily duties, responsibilitie or pleasures, we too are on our way toward the ful fillment of our inmost purposes and desires. If it i our wish to enter into the kingdom and know Truth we try to follow the way of the Christ and realiz peace. To this end we try to "save" ourselves b keeping our thoughts in harmony with our desire and best intentions. We save ourselves much in harmony and loss of valuable time by concentratin our thoughts and efforts on the same goal. We thu "strive to enter in by the narrow door," referred t in Luke 13:24.

The narrow door is the faithful will to appl from day to day and hour to hour all the understand ing of Truth that one has. Understanding that rest on academic or intellectual training and that is di vorced from daily conduct does not avail to admi anyone into the kingdom of Truth. The power t perceive what is true and right is the first step to ward understanding. The power to hold the though true to what has been perceived is a second step, an the power to keep the deed in harmony with th thought is a third. The seeker after the kingdom can not overestimate the importance of performance When the deed arrives punctually on the heels of th thought, and the thought in turn springs from love good will, and a desire for what is right and good

right habit follows the repetition of the deed and man enters the door of salvation.

Many seek to enter the narrow door of willing the good that they perceive, but are not able to do so because of the weakness of their persevering faculty. They forget to keep constantly at it moment by moment, day in and day out, year after year until they form the habit of expressing their best and of building up a higher level of ideal and performance than was theirs in the beginning.

Man's body is under the joint control of his desire and will. Through desiring to do good and not evil, followed faithfully by willing to do as he has desired, man gains self-discipline and self-mastery. If his will to follow this course is allowed to relax, he shuts the door on his progress toward the kingdom and eventually shuts himself away from peace itself. Entering the kingdom is simple enough to those who have disciplined wills. For the undisciplined it is difficult, if not impossible.

The door to the kingdom of heaven is shut when man so fixes himself in the personal or sense consciousness as to be unaware of any other. When a man's will and desire are imbued with the spirit of the Christ, he keeps his house in peace.

Spirit has nothing in common with the things of sense. Sense consciousness, however, desiring eternal life, looks forward to perpetuating itself and to this end seeks to make connection with spiritual consciousness. Temporal events can never form a permanent tie between sense and Spirit, and a separation of the two must ultimately take place.

The religious instinct of man warns him against

coming in contact with the unregenerate sense n
ture. The Spirit-filled man, conscious of his divi
sonship, has no fear of sense. "Go and say to th
fox, Behold, I cast out demons and perform cur
to-day and to-morrow, and the third *day* I am pe
fected." Perfection comes through steadfastness
following one's way, doing one's work in the spi
of service. Spiritual vision and understanding do n
perish in man except through complacency or a fal
sense of security. Peace like a river comes when ma
realizes self-dominion and mastery of his worl
through his I AM power.

QUESTIONS

1. What was "the Way" that Jeus followed?
2. What are the three steps toward true understanding?
3. When is the door to the kingdom of heaven shut?
4. When may man achieve inner peace?

Lesson 4, January 22, 1956

UNITY SUBJECT—*Requirements for Entering th Kingdom.*

INTERNATIONAL SUBJECT—*Requirements for Di cipleship.*—Luke 14:7-11, 16-24.

7. And he spake a parable unto those that were bi den, when he marked how they chose out the chief seat saying unto them,

8. When thou art bidden of any man to a marriag feast, sit not down in the chief seat; lest haply a mo honorable man than thou be bidden of him,

9. And he that bade thee and him shall come and s to thee, Give this man place; and then thou shalt begi with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

16. But he said unto him, A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22. And the servant said, Lord, what thou didst command is done, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall taste of my supper.

GOLDEN TEXT—*Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*—Luke 14:11.

SILENT PRAYER—*My desire for the things of Spirit leads me to appropriate the substance of Truth.*

Eating is the appropriation of substance, and ca be either physical or mental. We "eat" ideas whe we assimilate them through the mental process o thinking. We read in Jeremiah, "Thy words wer found, and I did eat them." Jesus said, "Man shal not live by bread alone, but by every word that prc ceedeth out of the mouth of God." The affirmatio of spiritual substance is the most sustaining sourc of strength known to man. By this means Jesus wa sustained through forty days and forty nights o physical fasting. The affirmation that true substanc is unfailing even kept the widow's cruse of oil an handful of meal at their original level through man days.

No matter how unfailing substance is, unles man realizes its unfailingness and affirms its pres ence in his mind, life, and affairs, he does not profi by it. In the midst of infinite abundance he starve unless he elects to accept the invitation to the feas

The "certain man" who made a great supper i the Lord, and His servants are man's desires. Ma however warps his desires from their true allegianc and perverts them by giving them over to the servic of the senses, of materiality. The true function o desire is to find the inner realm and there feast o the substance of Truth.

No one can "eat bread in the kingdom of God except the one who first desires to enter the kingdor and who works to realize that desire. The impuls to love God or to serve one's fellow men may not b the basis of the desire. It may have no worthie origin than the urge to realize bodily health or mate rial prosperity. One may be driven to it by illnes

that has been pronounced incurable. One may come to it through poverty and the need of relieving the hunger and discomfort of others who are in like case with oneself. The highways and byways of life are crowded with derelicts who have lost their compass and wandered away from the kingdom, not knowing the sideroads from the main highway. Some of them have never known of the kingdom of heaven, or if they have heard of it, they think of it as a realm to be entered after death.

The ever-ready fullness of Spirit-mind is the true substance of the kingdom of heaven. All whose desire is for this fullness to the exclusion of inferior nourishment are the invited guests.

The attractions of sense consciousness are sufficiently strong to turn aside many who have felt a desire to devote themselves wholeheartedly to spiritual thinking and living but who have not followed up the desire with resoluteness of expression. Those who persevere in their resolve and are faithful to their chosen periods of prayer and meditation are sometimes misunderstood by the material-minded, who see profit in nothing but external activity. However, misunderstanding cannot deter those who put the following of the divine voice above every other consideration, even if it should mean giving up all human ties.

One may fail to gain a consciousness of the real substance through belief in the reality of matter and material things (a field). The five senses (five yoke of oxen) and the desire to prove the physical strength in them and to perpetuate it often lead man to excuse himself from realizing their price-

less deeper and more enduring spiritual strength.

To "have married a wife" means to have th heart set on personal love.

Metaphysically we may explain the filling o the table at the wedding feast with undesirabl guests by saying that when the mind's needs are neg lected it is empty, and that since all emptiness mus be filled, an inflow of all kinds of undesirable cor ditions into mind and body takes place. Unless person deliberately chooses the thoughts that he wil entertain and directs his thinking accordingly, h finds himself at the mercy of a host of poverty stricken thoughts that consume his vitality. Dail meditation and prayer permit him to entertain as hi guests the thoughts that are fitted to build up hi consciousness into one of peace and dynamic powe

The demands of the world and its external claim will not free us from the effects of our breaking th law. Spiritual beings must have food suited to thei growth and development. Unless we feed our soul they will absorb the ill-assorted thoughts of the sub consciousness.

The nervous system is that part of man's physica nature which is nearest akin to Spirit-mind, therefor nervous prostration results from starving the min of man. If desire for spiritual food is not kee enough to lead one to seek it for its own sake, th fear of unwanted consequences should prove salutar in making man take thought for his true interests.

QUESTIONS

1. How do we "eat" ideas? To what does affirmation correspond?
2. What does the "certain man" who made a great

supper represent, and who are his servants?

3. What are some of the things that drive man into the kingdom of God, as the lame, the halt, and the blind were compelled to come to the wedding feast?
4. What is the true feast, and who are the invited guests?
5. What do the five yoke of oxen, the field, and the wife represent?

****

Lesson 5, January 29, 1956

UNITY SUBJECT—*Demonstrating over Error.*

INTERNATIONAL SUBJECT—*God's Concern for Sinners.*—Luke 15:1-10.

1. Now all the publicans and sinners were drawing near unto him to hear him.

2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake unto them this parable, saying,

4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presenc of the angels of God over one sinner that repenteth.

GOLDEN TEXT—*The Son of man came to see and to save that which was lost.*—Luke 19:10.

SILENT PRAYER—*I work to manifest the Chris as I bring the Pharisaic part of my consciousnes within the sphere of the perfect man.*

Jesus said that "none is good, save one, *ever* God." In our human self we acknowledge His word to be true, for we know that not one of us is altogether good. Some unreclaimed part of the natur of everyone, no matter what his profession or hi effort, exists unreclaimed and must be brought int the light of the Christ understanding and revealed to him as in need of lifting up and redeeming fron error.

Some Truth teachers claim that error will disappear from a man's mind and heart of itself if h will keep his attention fixed faithfully on the good and ignore all else. This would be true if it were no for the hold that error has gained over the averag person's subconsciousness, which causes it to come t mind at varying intervals even after he has embraced the ideal of the indwelling Christ. "Now all th publicans and sinners were drawing near unto hin to hear him." The surest way to get rid of erro thoughts is to convert them to Truth, after which they lose their power to hinder one's spiritual development.

To demonstrate over error or "overcome" is t change all one's thinking radically so as to bring th good uppermost in mind. The thought of enterin

he kingdom occurs frequently in the Scriptures, and with it the thought of overcoming, which is the condition that precedes entering. Overcoming implies a trial or testing, and we may here recall that nothing worth while ever comes without effort. Someone has said that "the good life is never easy" and that "it is the easygoing way of living that is the danger of our democracy." Jesus did not promise His disciples ease or triumph without effort. He said instead, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." His example made it easier for them to overcome their difficulties because they had only to follow Him instead of breaking new trails. The effort itself was not made any easier, for such effort becomes easy only as the natural man is overcome and the spiritual man is developed.

Thoughts of error can be denied and true thoughts affirmed until a change in consciousness takes place. Nothing less than perfection is acceptable to Spirit, therefore to leave one phase of the consciousness unperfected is to fail in the full effort to enter into the kingdom. The parable of the lost sheep shows the necessity for complete dedication of the thoughts to the ideal of Truth.

Jesus associated with publicans and sinners because He came to seek and to save them, and He could save them only by knowing them and getting them to understand Him. He did not become one of them. No one can uplift another without at least coming into mental contact with him. Contact of minds leads to clearer understanding. The Pharisaical consciousness that draws aside from sin and

assumes righteousness without actually being right eous causes a person to overlook errors in himsel that everyone else can see.

During meditation and prayer we should searc ourselves to find whether any God-given ideas o perfection are missing from our consciousness, an if they are we should set ourselves to develope then by taking thought and preparing to express then consciously. Where only one idea out of a hundre is lacking, the character can be called well rounded Although one might be ninety-nine per cent perfect the Spirit of the Christ ever urges us on to perfec our consciousness. The thought of joy and gladnes is always present in restoration. The shepherd re joices over the finding of the one lost sheep. Th woman rejoiced over the finding of her one los piece of silver.

Heaven is perfect peace, love, justice, goodness in fact, all good concentrated in the reality of Goo in man. We accept the kingdom-of-heaven conscious ness as our right after we have worked to enter into it, and we rest in its harmony. In this state we easil realize the truth of this healing thought: *"A neu consciousness of Spirit wholeness fills my mind an overflows into my body."*

QUESTIONS

1. What is the surest way to get rid of error?
2. What condition precedes entrance into the kingdom of heaven?
3. What does the parable of the lost sheep show?
4. Why did Jesus associate with publicans and sinners?
5. What effect has the Pharisaical consciousness on the one who remains in it?

He Hath Showed Thee

Grace Noll Crowell

"He hath showed thee, O man, what is good";
He marked a plain path for your eyes to see;
He speaks a tongue that can be understood,
Saying: "What doth the Lord God require of thee,
But to do justly, and to love mercy, and to walk
Humbly with thy God?" O man, today
How plainly the Lord God has marked the way!

How simply He directs us as we go:
"Do justly, and love mercy." Down the land
How beautiful are the traveled roads they go
Who unquestioningly follow His command!
No pomp, no blazing splendor He requires.
Be just, be kind, as you tread the old earth's sod,
And as He bids, "walk humbly with thy God."
O man, what does the Lord require of thee
Other than justice, mercy, and humility?

Silent UNITY

Old thoughts and old conditions are waters that have passed away. "Behold make all things new."

The Society of Silent Unity, founded more than fi years ago, is the healing department of Unity Scho ministering without seeing them, to those who need he

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerin of those to whom we minister. "Give, and it shall be giv unto you; good measure, pressed down, shaken togeth running over."

Our Silent Unity group numbers some hundred cons crated workers who are devoting their lives to God's wo for humanity. They are proving daily that physical, fina cial, mental, and spiritual difficulties can be overcome l righteous prayer. Even though everything else may ha failed, we shall pray *with* you, for we have faith that "wit God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yoursel Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspon ence is confidential.

Address your request to Society of Silent Unity, Lee Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I COULDN'T BEGIN to write in detail about all the good things that have come into my life since I came into contact with Unity ten years ago. But the one thing that I shall be eternally grateful for is that I have been cured of mental illness through your prayers and teachings. For years I suffered mentally, but now I have such strength of mind that at times I can scarcely believe I am so well in mind. But I always believe that if I hadn't gotten to know about Silent Unity I should now be in a mental hospital. But through your prayers I have been brought through mental and physical illnesses and many other difficulties and problems. I can now meet life's challenges and problems in a constructive manner. Through you I have learned about the love of God which is all important in my life. I have also learned how to pray for the real and true things of life.

I shall close now, and I want you to know that I always feel that Silent Unity is my best friend and I will aways be your friend. May the great love of God bless us all.—*Mrs. M.M., Ontario.*

He Shall Have Abundance

I AM A PROSPERITY bank user and I am blessed many ways. I just can't explain myself to you, b since I started using the bank drill so many wond ful things have happened for me! There have be doors opening to me just in the time of need, a doors are still opening.

I thank God that a way has been provided for to take care of my unpaid bills. Since I have be using a prosperity bank and reading UNITY I ha had many blessings. May the Lord bless you eve one!—*S.P., Massachusetts.*

THANKS FOR your prayers. I have been wonderfu blessed in many ways since using the prosperity ban My husband has gotten a raise in his salary. Als my health is much better.—*L.R., Illinois.*

His Truth Is a Shield

I SENT YOU a telegram followed that afternoon by air-mail letter about a $500 shipment of parts th had apparently been lost, since it was four montl over-due. Due to our neglect we had no bill-of-ladir and no one in the office could remember which truc ing company handled the shipment.

Today the miracle happened! An out-of-sta trucking company called asking what they should c with this shipment since they had no authority ship within this state.

We have learned a lesson the hard way, and have Silent Unity to thank for teaching me to hav faith and to keep on realizing the Truth of a situa

on no matter how negative a situation may appear
) be.—*J.I., New Jersey.*

My Help Cometh from the Lord

I WANT TO TELL you how much all of my Unity
terature means to me. There is not a day that goes
y but that I find an article that helps me. Your
terature is like a kind friend. I just can't tell you
ow much it means to me. May God bless you for
our wonderful work.—*Mrs. C.R.P., Michigan.*

INCE I started reading your Truth magazine I have
een blessed in so many ways that I cannot number
hem. The most important thing is that I have been
ble to look at life from a different angle.

In the past, everything was a bother and I wor-
ied so much. I was always unhappy and had a feel-
ng about my security. Thank God today I realize
hat my Father cares and takes care of all my needs.
—*B.G., New York.*

Father, I Thank Thee

THERE IS NO DOUBT about the power of prayer, nor
s there any about your sincerity and faithfulness in
levotion and supplication unto Him who never fails.
We feel His abiding presence from moment to mo-
nent. His goodness is pouring out upon us each day.

A few months ago our nurses had no place to lay
heir heads except for some little thatched huts
wned by neighbors, huts that leaked. We had no
unds to buy supplies to erect a new building for

them. Some of them became ill due to exposure the rainy weather. We kept the faith in Christ. W yielded our hopes to Him who cast away our fea

My husband took the usable lumber from o old hospital and began building a nurses' home. W had no money for roofing, flooring, ceilings, et yet in one week's time three persons visited a donated enough supplies to finish the structure. T nurses are now in their new home, which is t stories high. And all because somebody prayed. W thank you for your continuous prayers and watc fulness over our petition. May God continue to bl all your efforts.—*E.M.H., West Africa.*

Hearken unto Me

I WANT TO THANK you so much for your help prayer. We had been trying to sell our home f the past three months without success. We were g ting quite concerned over it, as it was important th we sell.

One morning as I picked up my *Daily Word* read the daily lesson, my hands just seemed to aut matically turn to the page of Silent Unity, telling their help in prayer. It was then I knew that w what I was supposed to do. I placed a long distan call to Silent Unity, telling you of my need. Thr days later our home was sold. The party that boug it works within two doors of the realtor with who we had it listed. He had been that close all t while. I know it was through your prayers he w directed to us. With sincere gratitude.—*Mrs. C.D.F California.*

UNITY CENTERS AND CLASSES

following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Katheryn Jarvis, 2803 High-
id ave

ARIZONA

e—Sarah Lightle, 117 E Oak
nix—Harold Irving, 1614 N 7
on—Lilian Cook, 603 N 3d

ARKANSAS

Springs—Mildred Brown, Waukesha
tel
e Rock—Mildred Brown, 1504 Spring

CALIFORNIA

mbra—Albert Ransford, 25 N 2d
dia—Irene Malloy, 6 N 1st
rra—John Hinkle, St Luke's Epis-
pal church
eley—Susanna Scott, 2500 Durant
rly Hills—Ruth Rae, 200 S Canon
ank—Joseph & Mildred Haggerty,
09 Cordova
bria—A Williams, Derby & Warwick
ga Park—Mary Hider, 7429 Canoga
o Valley—Edith Gruenwald, 1025
ow Canyon rd
on—Harriet Nicholls, 1044 Mt Veron
ston—Margaret Butterworth, 115 N
ester
er City—Dollee Phillips, 3979 Tilden
ndido—Lola Mays, 143 W Grand
o—Unity, 171 Blackstone
dale—Clifford Carpenter, 236 So
and
osa Beach—Winifred Dietz, 32d &
ghland
wood—Maude Galpin, 226 E Spruce
Crescenta—Mary Adams, 4004 La-
escenta
olla—Lola Mays, Woman's club, 715
verada
Beach—Louise Newman, Sarah
itzer, 935 E Broadway
Angeles—Ernest C Wilson, Norma
ight Jones, C Franklyn Kelly, 635
Manhattan Pl; Helen Mouton, 4419
ettler; Glenna Arrowsmith, 967 W
rnon; Carrie Love, 1540 W Jefferson
esto—Lucy Stringer, 201 Eye
tebello Park—Gertrude Hall, 6169
uthside
r—Helen Wade, Churchill manor,
own & Oak
h Hollywood—Joseph & Mildred
aggerty, 4871 Lankershim blvd
land—Alma Morse, 144 Athol
aside—Sonja Samiran, 1st & Ditmar
dena—Max & Frances Flickinger, 293
Euclid
ona—C L Tuntland, 249 W Monterey
mond—Winifred Deming, 1125 Nevin
amento—John Hinkle, 1025 9th;
Blanche Evans, 2441 Montgomery
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade. 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Unity, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Dan Gunderson, 127 S Massachusetts
Lake Worth—Fermor Manley, 908 Lucern, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 412 NE 22d
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Ch
Shreveport—Gilliam David, 721 Co

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hun ton
Cambridge—Edna Titus, 881 Massa setts
Worcester—Elinor MacDonald, Aca bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S
Battle Creek—Unity, 79 N McKinle
Bay City—Aelola James, 231 Washi
Birmingham—Frank Glabach, 203 Th bldg
Detroit—Eric & Catherine Butterw 17505 2d blvd; Unity, 4221 Eastl Virginia Shipley, 115 E Grand R Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W C River
Flint—Michael Giannuzzi, 1201 M politan bldg
Grand Rapids—Leon Miller, 530 Scri ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Du
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community ter bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Tauranen, 10 Troy
Saginaw—Michael Giannuzzi, Wom club
St Clair Shores—Eve Edeen, 23462 Je son

MINNESOTA

Minneapolis—Lila Ranney, 2300 Henn

MISSOURI

Independence—Fannie Baldwin, 210 Delaware
Jefferson City—Amanda Clibourn, 319
Kansas City—Louis E & Ethel Me 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Ches
St Joseph—Osla Jones, 1202 Felix
St Louis—Wm Helmbold, 4526 W P Hilda Westermeyer, 3616 Bates; F ence Brummer, 4621 S Kingshighw Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis
Bozeman—Mary Wessel, 103½ Bri Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 av

gston—Mary Wessel, 322½ W Cal-
der

NEBRASKA

a—C N Broadhurst, 1317 N 42d

NEVADA

—Robt & Fay Caswell, 847 University

NEW JERSEY

ry Park—John Manola, One Press
aza
ensack—Eleanor Drew, Woman's
b
clair—Gladys Stevenson, 6 S Ful-
ton
rk—Edith Berry, Benzell hotel, 456
ad
son—Gladys Stevenson, YMCA 128
rd
wood—Louise Gerhold, 1 W Ridge-
od
ton—Edith Berry, 135 Academy

NEW MEXICO

querque—Mina Stevenson, 1219 Ti-
as ave NW

NEW YORK

ny—Marian Hoagland, YWCA
lo—Lillian Matthews, Statler Hotel
ra—Florence Duncan, 455 W Gray
hing—Adele Woodruff, 135-42 40 rd
t Hills—Adele Woodruff, Tennis
ill, 6 Burns
t Neck—Emma Jean Sartori, 1 Ash
a—Russell Kemp, 436 N Geneva
Rochelle—Ethel Nickelsen, YMCA
Division
York—Georgiana West, 1 W 47;
ichton Boatwright, 57 Park ave;
ephine Siemon, 400 E 59; Stella
enn, 15 E 11 st; Nanna Sutton,
W 126, Rooms 2 & 3; Janet Hol-
d, 2523 7th ave
ester—Elise Rosenburg, 55 Prince
ectady—Marian Hoagland, Lafay-
e & Chapel
Cliff—Adele Woodruff, 112 Downing
cuse—Russell Kemp, 110 Onondaga A
—Marian Hoagland, 1913 5th ave
y Stream—Stella Wrenn, 145 S
anklin
te Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

ville—Velma Hoffman, 430 McDowell

OHIO

n—Wm Fischer, 1075 W Market
ton—Fred Beale, 203 6th N W
innati—Erna E Wissmann, 2853
adison rd; Millie Leslie, 18 W 9
eland—Earl & Martha Anthony, Ho-
l Cleveland; Cleo Lee, Masonic
mple, 3615 Euclid
imbus—Joe Jones, 50 West 5th ave
ton—Ethel Crouch, 1008 Grand ave
ilton—Mary Harding, 117 Ross
sfield—Charlotte Dunn, 29½ N Wal-
it
ion—Ethel Wallace, YMCA

Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 156 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, Nueces hotel
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Jo Llanfair hall
Easington Village—Thomas Merr 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhop race, W 2
Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co D

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in It Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Ble Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Fi Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasug Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Peace Begins at Home

BY CLARA BERANGER

"The great desire of individuals in every country of : world," writes Clara Beranger in her book *Peace gins at Home,* "is for peace and security. We have covered that the cessation of war does not auto- ıtically mean the establishment of peace."

We can help establish peace by setting our individ- l worlds in order, by keeping our minds at peace. ecause I believe that every one of us can and should a link in the chain of world peace," Mrs. Beranger ıtinues, "I have attempted to set forth in these chap- 's certain common human faults and to present the :ritual means by which they can be changed to char- :er traits conducive to individual and world well- ing."

Some of the subjects included in this book are: etrospection," "Fear," "Tension," and "Procrastina- ɔn." In all, there are twelve valuable chapters planned help the reader overcome imperfection and "come :o the highest freedom, the deepest peace you have er known."

(*Peace Begins at Home,* in red Keratol, is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English, Italian, Swedish, German, Spanish, Russian, French, Dutch*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Prove Me Now	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	
	Teach Me to Pray	
	Thank You, God	

NEWS *from* UNITY

ming Next Month
UNITY

Have you wondered how "know the truth," which as promised would "make free"? If your answer is , you will find special help the article "The Desire for uth," by C. H. Mattern, ich will appear in the bruary number of *Unity*.

"Truth is not complicated understand," writes Mr. ttern. "Neither is it diffi- t to attain. It is a matter changing our position in h. Where before we had th in a negative causality, now have absolute faith God's will for our highest od. . . . Truth is ours for desiring and for the util- ng."

Even though your affairs ght seem to be going from l to worse; if illness, des- r, and lack threaten, you ed not give in to these nditions. You have access to divine help, through the Truth that can solve all your difficulties.

Mr. Mattern tells us that we must sincerely desire Truth in order to attain it. But if the desire is only a vague idea, we will be unsuccessful in our quest. "It is when the desire for Truth becomes the dominating influence in mental and spiritual activity that the dynamic building of the richer, fuller life is begun."

"Today," the author concludes, "no matter how complex a situation may appear, a perfect solution can be ours if we desire His Truth to be paramount in our lives. The Father dearly loves us and is ready to bless us freely the moment we are ready to desire and to receive our heritage as His children."

For special inspiration, be sure to read "The Desire for Truth," by C. H. Mattern, in next month's UNITY.

Your Name Is Important to Us

Because your name is your representative here at Unity, it is important that we have it each time you write to us. When you request prayers, your name is taken into the Silent Unity Prayer Room. We need to know your name in order to fill your order efficiently, to credit payments or offerings properly, or make necessary corrections in your mailing address.

Sometimes our friends forget to sign their names on letters to us, or sign only the first name or the last name. Sometimes they purposely omit their names in order to send a gift subscription anonymously. And sometimes when they telephone to Unity they fail to give a full name and address so that we can handle their request properly.

We are always glad to withhold your name from a subscription, if you ask us to do so. If you do not want the friend to whom you send a Unity magazine to know your name, just ask us to withhold your name. We will gladly respect your wishes and will never reveal your name as the giver, if this is your wish.

But in order to fill your requests properly, we do need to know your name e time you write, teleph or wire to Unity. And helps a great deal if you member to sign your n the same way each time.

We sincerely want to s you in the very best way we can, and we thank you advance, for making it ea for us to do so.

A Help for Students

Here are two letters f students who have fo *Daily Word* helpful in t studies:

A high-school girl Georgia writes: "I am twelve-year-old girl, and am a freshman in h school. I read *Daily W* and now I want you to p with me that I'll be succ ful in my exams and in ev thing pertaining to schoo

And a college student New York writes: "Throu out my college experience feel *Daily Word* messa are intangible building bl helping me constantly overcome my problems. messages always seem to perfectly."

Daily Word contains page-long meditation, firmative prayer, and B verse for each day of month, as well as sl

cles and poems. Each is- also has a lovely photo- ph in full color on the er. *Daily Word's* valuable p is only $1 for 12 issues, ear's subscription.

nten Program Part Three-Point Plan

Those who join in the ity Lenten Program will interested to know that program is part of a ee-point plan of home dy for spiritual unfold- nt extending over an en- year.

During the Lenten season ity friends join in the ity Lenten Program, based the book *Keep a True nt,* by Charles Fillmore. is is a time of consecration l prayer, beginning on Ash dnesday (February 15 year) and continuing ough Easter Sunday.

In the summer months nes the Unity Summer monstration Program. This a time of demonstrating e specific good and con- usly putting into practice Truth as set forth in the k recommended for the gram.

In the fall, coinciding with beginning of the school r, comes Lessons in Truth eek. This is a time for dy and review of the basic Truth principles set forth in the textbook *Lessons in Truth,* by H. Emilie Cady.

You are cordially invited to join this three-point plan and observe Lent the Unity way this year. For your convenience a more complete description of the Unity Lenten Program is given on another back page of this issue.

New Conroy Serial in You

The editors of *You,* Unity's monthly Truth magazine for teen-agers, have received so many letters from young people who want to read more about the Conroys that they have decided to bring these exciting story characters back again.

The new Conroy serial, "Paul Conroy Finds the Answer," begins in the January number of *You.* Alma Robison Higbee, who wrote the previous Conroy stories, is of course the author. The first installment is entitled "The Missing Money," and in it Paul has to turn detective in his attempts to help a friend who is suspected of theft. There are more exciting complications to make this serial "edge-of-your-chair" reading for teen-agers.

You also has short stories, articles, poems, photographs,

and feature departments that young people will enjoy. *You* is $1 a year.

In Your Bookstore Soon

About the middle of February, Hawthorn Books, Inc., of New York City will publish *The Unity Treasure Chest,* a generous-sized collection of the finest in Unity literature. Favorite Unity authors whose work will appear in the book include:

Charles and Myrtle Fillmore, H. Emilie Cady, Lowell Fillmore, Dana Gatlin, Gardner Hunting, Frank B. Whitney, James Dillet Freeman, Emmet Fox, Clara Beranger, Ernest C. Wilson, and many others.

Wherever *The Unity Treasure Chest* is on display in a bookstore, it will bring the name and message of Unity before the eyes of many persons who may not have been familiar with it. We appreciate the wonderful opportunity that this presents to us to make many new friends and thus perform a larger spiritual service, and we know that you would like to have a part in assuring a widespread display of the book.

To make sure that your local bookseller will carry *The Unity Treasure C* it will help if you will him now when he will h it in stock. Will you co-o ate in this way? Thank y

Make Your Energy Work for You

The January number Good Business magazine tains an unusual article titled "Channelize That ergy," by Bonnie LeFever tells of a young man was bound by circumstan —or so he thought—to a he hated.

The article relates how young man's talents strength almost destro him while they were runn wild without a goal. when he learned to "ch nelize" these same for they brought him succ and happiness.

You will enjoy read this excellent article, you will also appreciate other articles, poems, feature departments t *Good Business* contains. T modern and practical ma zine is designed to prove t the use of Christian p ciples brings success and h piness in the material wo and you are sure to find i real help with your every problems. *Good Business,* priced at $1 a year.

You Are Invited

TO JOIN IN THE 1956 UNITY LENTEN PROGRAM

Unity believes we can best keep Lent by denying ourselves not things but negative thoughts and by worshiping the victorious Christ with study, prayer, and an earnest attempt to be more like Him. The book *Keep a True Lent* can help you observe Lent in this way, for it contains a complete course of Lenten lessons by Charles Fillmore.

Keep a True Lent contains forty-seven inspiring lessons—one for each day from Ash Wednesday, February 15, to Easter Sunday, April 1. In addition, it has a foreword by Georgiana Tree West, one of Unity's most popular authors, discussing the Unity approach to Lent; interesting facts about Lent and its origin; and seventeen wonderful introductory chapters by Charles Fillmore to prepare you for your Lenten study.

Keep a True Lent is priced at only $1 a copy, and with it you will receive without charge *The Lenten Guide,* a booklet written especially to help you in your Lenten observance. Lent begins February 15, so you should mail your order soon. (If you already have the book, Unity will be happy to send you a free guide on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DOING YOUR BEST

Unless they are guided in the right way, boys and girls sometimes form the habit of making excuses instead of putting forth their best efforts in daily life. Ed finds himself in this situation in the Frank and Frankie story in the January 22 *Unity Sunday-School Leaflet*. Without realizing it he has built a reputation of being undependable, and he has gained the nickname of "Alibi Ed" with some of the other boys and girls. Reading this story will be especially helpful to young people who may unknowingly be drifting in that direction.

The *Unity Sunday-School Leaflet* is especially written for boys and girls in the sixth, seventh, eighth grades and high school. It includes a *Leaflet* for each Sunday and a *Teachers' Section* covering that month's lessons. The material in this excellent periodical is based on the International Sunday School Lessons, and each week's *Leaflet* includes the Bible text, the lesson in story form, an interpretation along Truth lines, questions about the lesson, and a Frank and Frankie story showing how a boy and girl use the teaching in their lives.

The *Unity Sunday-School Leaflet* is mailed in monthly packages and is priced at $1 for year's subscription.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Announcing

A NEW BIRTHDAY BOOKLET!

The first Unity birthday greeting booklet, *God Bless Your Birthday,* was developed in answer to many requests from Unity friends for a booklet to be sent in place of the conventional birthday card. The response to this booklet has been so enthusiastic that Unity has brought out a second birthday booklet, which is now ready for distribution.

Your Birthday Promise

The title of this new birthday booklet is *Your Birthday Promise,* and it includes nine inspiring meditations based on the popular poem "This Is the Year," by Russell E. Kemp. Perhaps you are familiar with this poem, which begins:

"Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!"

This poem has inspired many persons and is especially suited to the theme of birthdays because of its emphasis on the good that a new year of progress and growth can hold for each of us.

Your Birthday Promise further carries out the idea of a rich, full year ahead in its beautiful full-color cover showing a rainbow stretching across the sky after a rain. This new birthday booklet is priced at 10 cents a copy, or 12 copies for $1, as are all the Unity Greeting Booklets. You may obtain your copies from your local Unity center or from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Our Needs Are Always Supplied"

"This is my first experience with a Prosperit Bank," writes a Unity friend in California, "an I am pleased to find that I have $2 more than set out to save. I didn't count the coins, just pu in whatever change I had. Considering that kept it up during the holidays (in spite of th fact that I have twenty-four in my immediat family to buy gifts for) I think I did very wel I am a widow with an income of less than $10 a month and a daughter in high school to sup port. I work at anything I can get to add to m income, and manage to do very well. We ma have to wait a while for some things, but ou needs are always supplied."

Use the coupon below to order your Ban and instructions.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT MISSOUR

Here is my order for three UNITY gift subscriptions and a Ban in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-5

A New Beginning

FOR A NEW YEAR

With the beginning of a new year you have many new opportunities—for prosperity, success, happiness—for using the Truth you know. To help you do this, Unity recommends this book:

Beginning Again

Frank B. Whitney, the author of this book, dedicated it to those "who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage; who will accept peace, health, and plenty."

Beginning Again offers seven friendly, heartening chapters that show how to handle problems that may have prevented your realizing the good you desire. "A New Beginning in Health" and "Making a New Start in Personal Finances" can show you how to change your thinking and have better health and greater prosperity. This book can help you to think positively and constructively about yourself, your family, your home, and your affairs. It can give you new vision—new courage to begin again.

Beginning Again is priced at $1, and you can obtain copies from your local Unity center or direct from Unity headquarters.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

For a Happy New Year

Iva Winifred Leak

A year all new is beckoning to me;
What it will bring, I cannot now foresee,
But this, beyond a doubt, my heart may know,
I can have guidance for the way I go.
That which the coming year will surely bring
Will be determined not by anything
Of luck, or chance, or blind and sordid fate. . . .
I sow my seed with confidence—and wait.

The harvest will appear, and I shall see
That all good thoughts and deeds bring good to me;
I need have neither question, doubt, nor fear
Of what shall come to me in this new year,
For I shall bless each thought and deed with prayer
And leave results in God's all-loving care.
A happy new year is of our own making,
And gladness may be ours, just for the taking.

UNITY